

GOD, CHRIST, AND THE HOLY SPIRIT

Trish Mendoza

92 972-5758
5701

DR. N. KURTANECK

True religion confronts earth with heaven and brings eternity to bear upon time.

Thusly A.W. Tozer begins his book The Knowledge of the Holy. At a time when our world around us has become a swirling mass of confusion seeking blindly a correct standard for existence A.W. Tozer calls out for a true plumb to be set. Unfortunatley at just such a time the church who should be correcting the foolish and instructing herself caught in her own web of error & adds it is no doubt due, in part, to the church

GOD - CONSCIOUSNESS
&
THE KNOWLEDGE OF THE HOLY

The lay-people is now and who with the word of his mouth created matter but you cannot so much as answer the most feeble prayer. Because he left his friends he calls to us on earth to better ourselves with his presence (he'll even overlook your sins -- if it isn't too great). Tozer lashes out against this falsehood, against this theological monstrosity that has been slumberly accepted by many modern churches.

As a well-paced, up-to-date book I found The Knowledge of the Holy by Joseph B. Bustillos. For presenting the subjects of asceticism, love, & by presenting the subjects of asceticism, love, & personal opinion made the book inviting. Tozer brings to remembrance the church's need not only to deal with its present circumstances (false-gods) but also to join in a deep fellowship with God (the true One) so as to have continual access to the great store-house of His knowledge.

To me this has been an encouragement to be continually God-conscious. As non-Christians many of us know that He was out there but as we have become Christians it's sad to see that many have gone from a joyous newlywed to an out-and-out adulterous wife.

My word I have BTHS 300 in my heart,
That God, Christ, & the Holy Spirit.
-- Psalm 17:9-11

God-consciousness: we need more of it today.

John T. Taylor, D.D., A.M.

was revised after advice of the committee on higher court
and now is used at various meetings.

...based you in Pennsylvania and I know you
...seen the carriage ride from you I had
it off myself --

God-consciousness: we must be more like God.

କାନ୍ତିକାଳେ କାନ୍ତିକାଳେ କାନ୍ତିକାଳେ କାନ୍ତିକାଳେ

A REPORT ON J. F. WALVOORD'S
JESUS CHRIST OUR LORD

by

Joseph B. Bustillos

BTHS 300: GOD, CHRIST & THE HOLY SPIRIT
S April 26, 1979

John F. Walvoord begins his book by giving a brief sketch of the history of Christological study. Beginning at the council of Nicea in 325 A.D. where a milestone in the statement on the foundational doctrine of the Trinity was reached through the rise of Liberal and Neo-Orthodox theology Walvoord weaves his way through pages of Church history.

An important lesson that is conveyed through this study is that ones relationship to an orthodox Christology is only proportional to ones view on the inerrancy and infallability of the Scriptures. With the exception of a few psuedo-biblical cults that pervert Scripture by adding to it or by using erroneous hermaneutics, the rising or falling of ones Christology rests chiefly on whether one takes the testimony of the wholy Bible as being truthful.

It is interesting to note that throughout the entire course of this Christological study the author refrains from any real departure from the pages of Scripture. Having been raised in the Roman Catholic Church and having studied theology under the Jesuits for two years at Loyola Marymount university one can see that the Christological views held by such men as Hans Kung are rendered within the realm of acceptability by the Catholic world because most modern

Catholic theologians begin their study with a rather low view of the historicity and literality of the Bible, particularly the historicity and literality of the four Gospels.

Walvoord in his second chapter, Christ in Eternity Past, presents to us a picture of Christ before His incarnation.

He explains the implications of Jesus forever existing as opposed to Christ simply pre-existing. Walvoord describes or points out the attributes of Christ, therefore qualifying Jesus' claim to deity. He points out Jesus' eternal co-existence with the Father and the Spirit as opposed to the theory of Modalism.

In Christ in Old Testament history (chapter 3) Walvoord discusses the various names for God used in the Old Testament and how they apply to Christ. He then gives a brief sketch on the various theories concerning Jesus' sonship. He finally closes the chapter with a presentation of Jesus as the Savior of the Old Testament (a sore spot to many "Old" Dispensationalists).

Chapter four begins Walvoord's study on the often overlooked subject of Christ in Old Testament Typology. He writes, "The difficulty has been that typology by its nature is more subject to personal opinion of the interpreter than ordinary exegesis. It is often confused with allegorical interpretation and is not as subject to the corroborating teachings of other Scripture." He therefore lays down a few ground rules on typological exegesis and

presents various types of Christ found in the Old Testament.

In Christ in Old Testament Prophecy (chapter 5) we again find a real departure between modern Catholic theology and conservative Protestant theology. The Catholic theologian, being bound up by form and redaction criticism, will have a tendency to ignore, possibly even discredit, any New Testament interpretation of Old Testament prophecies concerning the coming Messiah. His chief goal would be to get back to the Prophetic author's zits en labin and deal with the prophecy at ground zero. The conservative Protestants axiom: "Always interpret the Old ^{Testamnet} in light of the New Testament." often receives harsh criticism from the Catholic bench because they feel that it is unscholarly and treats Scripture as if it appeared in a vacuum. In reply to such accusations the Protestant should note that the Bible was meant to be interpreted that way ("Always interpret the Old Testament in light of the New Testament"), but at the same time reminded that Scripture, especially prophecy, should always be treated in context, both historically and textually. Walvoord does a fine job of this.

Finally in chapter six we reach what most consider the apex of the gospel, the Incarnation of the Son of God.

And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the

Father, full of grace and truth.
John 1:14

Again, the problems presented by this concept are due largely to our limited intellect (power of reason) and the degree of our belief in the inerrancy of Scripture. In this chapter Walvoord briefly runs through the Biblical accounts of Jesus' birth and early years..

In the Person of the Incarnate Christ (chapter 7) Walvoord deals with the preincarnate person of Christ and spends a good amount of the time discussing the Hypostatic Union. Again it is interesting to note that while most books discussing this subject end up speaking from a philosophical or psychological level, Walvoord stays on a strict Biblical level.

One of the most difficult sections of the book as well as of the study of Christology, Walvoord ends the chapter as follows:

Much necessarily remains inscrutable in the person of Christ. The problem of the theologian is not to understand completely, but to state the facts revealed in Scripture in such a way as to do full honor to the person of Christ.

Walvoord then outlines the life of Christ on the Earth (chapter 8). He organizes Jesus' life geographically, then according to the major spheres of His earthly life, then by the offices of Christ. The last part of the chapter is devoted

a discussion of the Kenosis doctrine and the Impeccability of Christ. Both of these last two problems could fill a library of books but in a very exacting concise manner Walvoord deals with them; again relying solely on Scripture.

The doctrines dealing with Soteriology (that is Redemption, Propitiation, Reconciliation and Atonement) are dealt with in chapter 9, Christ in His Suffering and Death. He opens the chapter with a short overview of the various theories on Christ's atonement and spends a majority of the chapter discussion Propitiation and Reconciliation.

In chapter 10 Walvoord very briefly covers the Resurrection of Christ. In this chapter He simply establishes the fact of the resurrection as recorded by the Scriptures.

Chapter 11, the Present Work of Christ, constitutes one of the longest chapters in the book; And understandably so. Beginning with Jesus' Ascension Walvoord discusses everything up to the Rapture of the church. A considerable amount of time is spent on Christ as the High priest and the Royal priesthood. He points out the falacy of the Catholic doctrine calling for the perpetual sacrifice of Jesus. A very informative, scholarly chapter.

The chapter is divided according to Christ's present work in Heaven (i.e., High priesthood) and Christ's present

work on the earth(His presence in the church).

The final chapter, the Future Work of Christ, is Walvoord's presentation the pretrib/premil return of Christ. Having already written an entire book discussing the pretribulation, midtribulation, post-tribulation, and partial tribulation theories of the Rapture, the author, for all practical purposes, does not address the problem of the time of the Rapture of the church. He simply sets about to prove the pretrib/premil point of view.

A fine book geared to introduce the student of theology to the study of Christology, Jesus Christ Our Lord should not be read by those students looking for a cure for insomnia.

Joe Bustilloz
Student # 26020
BHAS 300 03

Assignment in Tozer's Book

1. Complete the following statements.
2. Depending on the Holy Spirit--meditate and think upon the statement.
3. Explain the statement as well as you can.
4. State the practical values derived from your study and meditation.

(Preface--pages 6-8)

1. True religion confronts earth or heaven and brings eternity to bear upon the world.
Religion unfolds upon man the reality that is but which he would have relatively no consciousness of were it not revealed.
2. The church has surrendered her once lofty concept of God and has substituted for it one so low, so ignoble, so to be utterly unworthy of thinking, worshiping men.
Rather than seeing God in all His fullness we have been blinded to just seeing one or two of His attributes.
3. With our loss of the sense of majesty has come the further loss of religious awe and consciousness of the divine presence.
We cannot be affected by something that we cannot comprehend. Majestic along w/ awesomeness are just concepts.
4. This loss of the concept of majesty has come just when the forces of religion are making dramatic gains and the churches are more prosperous than at any time of the past several hundred years.
Affluence has brought on a deadness in the heart of man toward God.
5. It is impossible to keep our moral practices sound and our inward attitudes right while our idea of God is erroneous or inadequate.
If the scale is defective the measurement will be inaccurate. God & our scale
6. While I believe that nothing will be found here contrary to sound Christian theology, I yet write not for professional theologians but for plain persons whose hearts stir them to seek after God Himself.

Hopefully this book will restore to our memories the image of God's being.

WHY WE MUST THINK RIGHTLY
ABOUT GOD

Chapter I--Tozer's Book

(pages 9-13)

1. The history of mankind will probably show that no people has ever risen above its religion; ^{if} ~~any~~ spiritual victory will positively demonstrate that no religion that ever been greater than its ideal God.
The ideal of any society is its religion and the ideal of any religion is its God.
2. We tend by a secret law of the soul to move toward our mental image of God.
we move toward things we see.
3. Were we able to extract from man a complete answer to the question, "With ^{comes to your mind when you think about God?"} we might pre-
dict with certainty the spiritual future of that man.
Our concept of God reflects our faith in him -- which in turn reflects
our position
4. Thought and speech are God's gifts to creatures made in his image. These are
intimately associated with him and -- possible apart from him.
we are created in God's image -- every part of our being is because
God is. But in God acts and ideas are one.
5. A right conception of God is basic not only to systematic theology but to ~~practical~~
practical Christian living as well.
we can trust in a God that is no greater than our belief
6. The man who comes to a right belief about God is relieved of ten thousand
temporal problems, for he sees at once that these have to do w/ matters
which at the most cannot concern him for very long.
Our journey toward eternity is no longer clouded by the fog of ~~ten thousand~~
problems but the morning sun ~~will~~ see the direction the road takes.
7. The gospel can lift this destroying burden of the mind, give beauty for
sorrows, and the garment of praise for the spirit of heaviness.
Fellowship w/ God, available thru the gospel, is the essence of completion.
8. The idolatrous heart assumes that God is other than He is -- in itself a monstrous
sin -- and substitutes for the true God one made after its own
likeness.
A false image of God is a false god and an insult to the who is
9. The essence of idolatry is the entertainment of thought about God that are
unworthy of him.

Attributing to God what is not His and forgetting what is in His
knowledge all that we've never met God.

10. The heaviest obligation lying upon the Christian Church today is to purify and
elevate her concept of God until it is once more worthy of him
and of her.
~~Who~~ who is the head of the church? which direction shall she
take to follow him?

God INCOMPREHENSIBLE

Chapter II--Tozer's Book

(pages 14-19)

1. Even the most vigorous and daring mind is able to create something out of nothing by a spontaneous act of imagination.
Out of the building blocks of experience we build the tower of all its dreams and visions.
2. When the Spirit would acquaint us with something that lies beyond the field of our knowledge, He tells us that this truth is like something we already know, but He is always careful to picture His description so as to we are a willing to God
3. When the Scripture states that man who made in the image of God we dare not add to and statement an idea from our own head and make it near "the the exact image."
Analogous does not we the same.
4. When we try to imagine what God is like we not S. necessarily use that - which is not God is the raw material for our minds to work on; hence whatever we visualize God to be He is not for we have constructed our image out of that which He has made and what He has made is not God.
What we see around us is creation. God is not creation but Creator creation is God Footprint in time.
5. Left to ourselves we tend immediately to reduce God to manageable terms.
God is too big for our finite minds

6. The yearning to know what cannot be known, to comprehend the incomprehensible, to touch and taste the unapproachable, arises from the image of God in the nature of man
God, our Creator, is the gap in our nature that needs filling.

7. In Christ and by Christ God effects complete self-disclosure, although He shows himself not to search but to forth & lose.

Because our heads cannot receive Him our heart must.

8. That God can be known by the soul - tender personal experience while remaining infinitely aloof from the curious eyes of reason constitutes a paradox best described as
Darkness to the intellect / But sunshines the heart
Frederick W. Faber.
God chooses the foolish things of man to confound the wise

A DIVINE ATTRIBUTE

SOMETHING TRUE ABOUT GOD

Chapter III--Tozer's Book

(pages 20-24)

Joe Bustillo
Student # 26020
BTHS 300 03

1. For the purpose of this book an attribute of God is whatever God has in any way revealed as being true of Himself
Personality of God
2. True, these men were worshipping not God but the image of the God they had in their minds. but we might be wise to follow the insight of the enraptured heart rather than the more cautious reasoning of the theological mind.
3. God, being infinite, must possess attributes about which we can know nothing.
 - The 747 airplane will never fit into the shoe box nor can God fit into our heads
4. However brightly the light may shine, it can be seen only by those who are spiritually prepared to receive it.
 - The Spirit must reveal we must respond.
5. If we would think accurately about the attributes of God, we must learn to reject certain words that we are sure to have crowded into our minds - such words as that, characteristic quality, intangibles which are proper and necessary when we are considering created beings, altogether inappropriate when we are thinking about God.
6. But in all this we are thinking creature-thought and using only creature-words to express them.
Relating to the unknown by the known
7. The harmony of His being is the result not of a perfect balance of parts but of the absence of parts.
God is one and not a fusion.
8. An attribute, then, is not a part of God. It is how God is and as far as the person's mind can go, he may say that it is not God is...
God's being.
9. Love, for instance, is not something God has, and which may grow or diminish or cease to be. His love is the way God is, and when He loves He is simply being Himself.

God is love

THE HOLY TRINITY

Chapter IV--Tozer's Book

(pages 25-31)

1. Our sincerest effort to grasp the incomprehensible mystery of the Trinity will remain fruitless & futile & only be deepest reverence can it be avoided from actual presumption.
we must approach the discussion with reverence, realizing that it lies beyond our ken.
2. Every man lives by faith, the non-believer as well as the saint;
Each man lives according to his own preoccupation
3. Science has done much for us; but it is a ~~tiny~~ science that could make from us the great deep sacred infinite of ~~science~~ knowledge, which we can never penetrate, on which all science stands as a mere superficial film.
4. Secularism, materialism, and the intrusive presence of things have put out the light in our souls; turned us into a generation of ~~consists~~
we have been taught to trust in our senses alone.
5. What God declares the believing heart confesses w/o the need of further proof.
God's word to the spiritual ear ~~spiritual~~.
6. The scholar has a vitally important task to perform w/ a carefully prescribed ~~precept~~.
science to return God to which theology and now that science
7. Love and faith are at home ^{to theology} in the mystery of the Godhead.
First believe what the love of God can do
8. In His incarnation the Son ~~was~~ veiled His deity, but He did not void it.
Jesus, clothed in flesh, did not deny His being.
9. A popular belief among Christians divides the work of God between the ~~3~~ ³ persons, giving a specific part to each...
Attention to acts.
10. The doctrine of the Trinity, as I have said before, is truth for the heart.

Answer

J. Buttiler
2/28/79

The Self-existence of God.

Chapter V - Tozer's Book

(pages 32-38)

1. "God has no origin," said Novatius; it is precisely this concept of no origin which distinguishes That-which-is-God from whatever is not God.
2. Whatever exists must have had a cause that antecedes it is not at least equal to it, since the lesser cannot produce the greater.
3. The philosopher and the scientist will admit that there is much that they do not know, but that is quite another thing from admitting that there is something which they can never know, which indeed they had no techniques for discovering.
4. "What possible meaning can the self-existence of God have for me; others like me in a world such as this is in truth such at these?"
5. The fact of God is necessary to the fact of man.
6. The teaching of Christianity is that man ~~has~~ chose to be independent of God and confirmed his choice by deliberately disobeying a divine command.
7. The natural man is a sinner because and only because he challenges God's selfhood - relation to his own.
8. Only when he has restored his stolen throne to God will his work acceptable.
9. The witness of the saints has been in full harmony w/ prophet [Isaiah] and apostle [Paul], that an inward principle of self lies at the source of human conduct, turning everything men do into evil.

+ Bushills
2/28/79

The Self-sufficiency of God

Chapter VI - Tozer's Book

(pages 39-43)

1. An elementary but correct way to think of God is as the One who contains all, who gives all that is given, but who Himself can receive nothing that He has not first given.
2. Need is a creature-word and cannot be spoken of the Creator.
3. To God alone nothing is necessary.
4. To believe in Him adds nothing to His perfections; to doubt Him takes nothing away.
5. That we do exist is altogether of God's free determination ~~in~~, not by our ~~desert~~ not by divine necessity.
6. That God exists for Himself and man for the glory of God, is the emphatic teaching of the Bible.
7. Unbelief is actually perverted faith, for it puts its trust not in the living God but in dying man.
8. The ~~awful~~ majesty of the Godhead ~~was~~ mercifully sheltered in the soft envelope of human nature to protect mankind.
9. For the blessed news is that the God who needs no one has in sovereign ~~wonder~~ ~~desire~~ stooped to work big; in; through His obedient children.

The Eternity of God.

Chapter VII - Tozer's Book

(pages 44-48)

1. The mind looks backward in time till the dim past vanishes then turns and looks into the future till thought of imagination collapse from exhaustion; God is at both points, unaffected by either.
2. Because God lives in an everlasting now, He has no past and no future.
3. God dwells in eternity but time dwells in God
4. That God appears at time's beginning is not so difficult to comprehend as that He appears at the beginning and at the same time instantaneously is not so easy to grasp; yet it is true.
5. For we were made for eternity as certainly as we are made for time and it responsible moral beings we must deal w/ both.
6. To be made for eternity and forced to dwell in time is for mankind a tragedy of huge proportions
7. The marks of the divine image have been so obscured by sin that they are not easily to identify, but is it not reasonable to believe that one mark may be man's ineradicable craving for immortality?
8. God's eternity and man's mortality join to perchance is that faith in Jesus Christ is not optional.

Joe Bustillos

God's Infinitude

Chapter VIII - Tozer's Book

(pages 49-54)

1. The view is better farther up and the journey is not one for the feet but for the heart.
2. Infinitude, of course, means limitlessness, and it is obviously impossible for a limited mind to grasp the Unlimited.
3. When we say that God is infinite we mean that He knows no bounds.
4. Again, to say that God is infinite is to say that He is infinite.
5. In the awful abyss of the divine Being may lie attributes of which we know nothing and which can have no meaning for us, just as the attributes of mercy and grace (or heaven) personal meaning for seraphim or cherubim.
6. How completely satisfying to turn from our limitations to a God who has love.
7. The Christian man possesses God's own life and shares His infinitude with Him.
8. However sin may abound it still has its limits, for it is the product of finite minds and hearts; but God's "which more" introduces us to infinitude.
9. His love is something He is, and because He is infinite that love can enfold the whole created world - itself will have room for ten thousand times ten thousand worlds beside.

2. Bustillo

The Immutability of God

Chapter IX - Tozer's Book

(pages 55-60)

(never)

1. To say that God is immutable is to say that He ^{never} differs from Himself
2. Since God is self-existent, He is not composed.
3. In God no change is possible; in no change is impossible to escape.
4. The law of mutation belongs to a fallen world, but God is immutable, and in this view of fallen man's at last eternal permanence.
5. In a world of change and decay not even the man of faith can be completely happy.
6. To move across from one sort of person to another is the essence of repentance; the liar becomes truthful, the thief honest, the lewd pure, the proud humble.
7. In the working out of His redemptive process the unchanging God makes full use of change; through a succession of changes arrives permanence at last.
8. God never changes moods or cools off in His affection or loses enthusiasm. His attitude toward sin is now the same as it was when He drove out the sinful man from the earthly garden. And His attitude toward the sinner is now as when He stretched forth His hands and cried, "Come unto me, all ye that labor and are heavy laden." Once
9. In all our efforts to find God, to please Him, to commune with Him, we should remember that all change must be on our part.

My way has never been to be silent
but I can't call you out to speak
rivers take their course & sing their song
but the words of my beloved
can fill my ears with gladness

The Divine Omiscience

Chapter X--Tozer's Book

(pages 61-64)

1. To say that God is omniscient is to say that He possesses perfect knowledge. Therefore has no need to learn. But it is more: it is to say that God has never learned & cannot learn.
2. Could God at any time or in any manner receive to His mind knowledge that He did not possess and had not possessed from eternity, He would be imperfect & less than Himself.
3. And this He knows instantly and with a fullness of perfection that includes every possible item of knowledge concerning everything that exists or could have existed anywhere in the universe at any time - the past or that may exist in centuries or ages yet to be.
4. Because God knows all things perfectly, He knows nothing better than any other thing, but all things equally well.
5. God is self-existent and self-contained and knows what no other creature can ever know - Himself, perfectly.
6. His knowledge of our afflictions and adversities is more than theoretic; it is personal, warm, and compassionate.

The Wisdom of God

Chapter XI---Tozer's Book

(pages 65-70)

1. We shall not seek to understand in order that we ~~may believe, but to believe~~
~~in order that we may understand.~~
2. The idea of God as infinitely wise is at the root of all truth
3. Wisdom sees everything in focus, each in proper relation to all, and is thus able to work toward predestined goals of fewest precision
4. When the hour of Christ's triumph arrives, the suffering world will be brought out into the glorious liberty of the Son of God
5. The testimony of faith is that, no matter how things look in this fallen world, all God's are wrought in perfect wisdom
6. God has charged Himself with full responsibility for our eternal happiness; stands ready to take over the management of our lives the moment we take in faith to Him
7. With the goodness of God to desire our highest welfare, the wisdom of God to plan it, and the power of God to achieve it what do you have back.

The Omnipotence of God

Chapter XII--Tozer's Book

(pages 71-74)

1. God possesses what no creature can: an incomprehensible ~~potential~~ ^{plenitude} of power, a ~~potential~~ ^{plenitude} that is absolute
2. Since God is also infinite, whatever He has ~~not~~ ^{is} a limit. ∴ God has ~~absolute~~ ^{infinite} power, He is Omnipotent
3. What we see in nature is simply the paths God's power and wisdom take thru creation
4. The trustworthiness of God's behavior in His world is the Foundation of all ~~script~~ ^{script} the truth.
5. All the power required to do all that He wills to do lies in undiminished fullness in the one infinite being.

The Divine Transcendence

Chapter XIII--Tozer's Book
(pages 75-79)

1. God is spirit, and to Him magnitude of distance have no meaning
2. In its struggle to free itself from the tyranny of the natural world the mean ~~beast~~ ^{and} must learn to translate upward the language of the Spirit used to instruct us.
3. He is as high above an archangel as above a caterpillar. For the gulf that separates the archangel from the caterpillar is finite, while the gulf between God and the archangel is infinite.
4. The fear of consequences is no deterrent when the fear of God is gone
5. Whenever God appeared to men in Bible times the results were the same--an overwhelming sense of terror and dismay, a wrenching sensation of iniquity and guilt
6. "The fear of the Lord is a fountain of life," but this healthy fear is today hardly found among Christian men.

God's Omnipresence

Chapter XIV--Tozer's Book

(pages 80-83)

1. "God is over all things," wrote Hildebert of Lavardin, "under all things; outside all; ~~in~~ but not enclosed; in/o but not excluded; above & but not raised up; ~~below~~ below but not depressed; wholly above, presiding; wholly below in sub-thinng; wholly w/i, filling")
2. It declares positively that the world is spiritual: it originated in spirit, ~~and~~ spirit is spiritual in its essence, i.e. meaning us apart from the Spirit the inhabiter
3. The universe operates as an orderly system, not by the ~~cre~~ creature voice of the ~~immortal~~ and universal Presbytery ~~know~~
4. As a child may cry out in pain even when sheltered in the mother's arm, so a man may sometimes know what it is to suffer even in the conscious presence of God
5. The knowledge that we are never alone calms the trouble seen in our lives and ~~and~~ speaks peace to our souls.

The Faithfulness of God

Chapter XV--Tozer's Book

(pages 84-87)

1. To have a correct understanding of the attributes it is necessary that we all them all at once.
2. "And so all theology is said to be established in a circle, because ~~of~~ ^{any one} His attributes is affirmed of another."
3. All of God's acts are consistent with ~~all~~ ^{of} his attributes.
4. To magnify any attribute to the exclusion of another is to head straight for one of the dismal snags of theology; and yet we are constantly tempted to do just that.
5. He cannot divide Himself and act at a given time ~~from one of his attributes~~ while the rest remain inactive.
6. Upon God's faithfulness rests our whole ~~hope of future blessedness~~
^{new}
7. The tempted, the anxious, the fearful, the discouraged ~~may~~ ^{will} find ^{new} hope and good cheer in the knowledge that our Heavenly Father is faithful.

THE GOODNESS OF GOD

Chapter XVI--Tozer's Book

(pages 88-91)

1. The goodness of God is that which disposes Him to be kind, cordial, benevolent, and full of good will toward man. He is tenderhearted and of quick sympathy, and His inspiring attitude toward all moral being is open, frank, and friendly.
2. To allow that God could be other than good is to deny the validity of all thought and end in the negation of every moral judgement.
3. The cause of His goodness in Himself; the recipients of His goodness are all His beneficiaries w/o merit & w/o recompense.
4. The whole outlook of mankind might be changed if we could all believe that we dwell under a friendly sky and that the God of Heaven, though exalted in power & glory, is eager to be friends with us.
5. Though the kindness of God is an infinite, overflowing fountain of cordiality, God will not force His attention upon us.
6. The greatness of God rouses fear within us, but His goodness encourages us not to be afraid of Him.

THE JUSTICE OF GOD

Chapter XVII--Tozer's Book

(pages 92-95)

1. In the inspired Scriptures justice and righteousness are scarcely to be distinguished from each other.
2. Justice embodies the idea of moral equity, and inequity is the exact opposite; it is in-equity, the absence of equality from human thoughts and acts.
3. Judgment is the application of equity to moral situations and may be favorable or unfavorable according to whether the one under examination was been equitable or inequitable in heart and conduct.
4. Nothing has entered the being of God from eternity, nothing has been removed, and nothing has been changed.
5. Justice, when used of God, is a name we give to the way God is, nothing more; and when God ~~acts justly~~ He is not doing so to conform to an independent criterion, but simply acting like Himself in a given situation.
6. God's compassion flows out of His goodness, and ~~goodness without justice is not goodness.~~
7. Redemptive theology teaches that mercy does not become effective toward man until justice has done its work.
8. The vague and tenuous hope that God is too kind to punish the ungodly has become a deadly opiate for the consciences of millions.

The mercy of God

Chapter XVIII--Tozer's Book

(pages 96-99)

1. Mercy is an attribute of God, an infinite and inexhaustible energy within the divine nature which causes God to be actively compassionate
2. We should banish from our minds forever the common but erroneous notion that justice & judgment characterize the God of Israel, while mercy & grace belong to the Lord of the Church
3. Mercy never began to be, but from eternity was; so it will never cease to be.
4. As judgment is God's justice confronting moral inequity, so mercy is the goodness of God confronting human suffering and guilt.
5. Could our failure to capture the pure joy of mercy consciously experienced be the result of our disbelief or our ignorance or both?
6. We must believe that God's mercy is boundless, free and, through Jesus Christ our Lord, available to us now in our present situation.

The GRACE OF GOD

Chapter XIX---Tozer's Book

(pages 100-103)

1. As mercy is God's goodness confronting human misery and guilt, so grace is His goodness directed toward human debt and desert.
2. Grace is the good pleasure of God that induces Him to bestow benefits upon the undeserving.
3. Grace takes its rise far back in the heart of God, in the awful and incomprehensible abyss of His holy being; but the channel through which it flows out to men is Jesus Christ, crucified and risen.
4. The spring of Christian morality is the love of Christ, not the law of Moses; nevertheless there has been no abrogation of the principles of morality contained in the law.
5. No one was ever saved other than by grace, from Abel to the present moment.
6. The first man in human history to be reinstated in the fellowship of God came through faith in Christ.
7. The keepers of the tree of life stand aside when they see a son of grace approaching.

The love of God

Chapter XX--Tozer's Book

(pages 104-109)

1. If love is equal to God then God is only equal to love, and God and love are identical.
2. Because God is immutable He always acts like Himself, and because He is ~~an~~ ~~holy~~ ~~He~~ never suspends one of His attributes in order to exercise another.
3. We do not know, and we may never know, what love is, but we ~~can't~~ know how it manifests itself, and that is enough for us here.
4. Love wills the good of all and never wills harm or evil to ~~any~~.
5. God's love tells us that He is friendly and His word ~~wanted us that He is our friend and wants us to be His friends.~~
6. Love is also an emotional ~~identification~~
7. Another characteristic of love is that ~~it takes pleasure in its object.~~
8. Heaven is full of music because it is the place where the pleasure of holy love abounds.
9. The love of God is one of the great realities of the universe, a pillar upon which the hope of the world rests.

THE HOLINESS OF GOD

Chapter XXI--Tozer's Book

1. Until we see ourselves as God sees us, we are not likely to be much disturbed over conditions around us as long as they do not get so far out of hand as to threaten our comfortable way of life.
2. Theological knowledge is the medium through which the Spirit flows into the human heart, yet there must be humble penitence in the heart before truth can produce faith.
3. God is holy and He has made holiness the moral condition necessary to the health of His universe.
4. Every wrathful judgment in the history of the world has been a holy act of preservation.
5. God is holy with an absolute holiness that knows no degrees, and this He cannot impart to His creatures.
6. We must take refuge from God in God. (!)

THE SOVEREIGNTY OF GOD

Chapter XXII--Tozer's Book

(pages 115-120)

1. God's sovereignty is the attribute by which He rules His ~~entire creation~~, and to be sovereign God must be all-knowing, all-powerful, and absolutely free.
2. We are not psychologically conditioned to understand freedom except in its imperfect forms
3. In His sovereign wisdom God has permitted evil to exist in carefully restricted areas of His creation, a kind of Pugitive outlaw whose activities are ~~perfect~~ temporary and limited in scope.
4. Another real problem created by the doctrine of the divine sovereignty has to do w/ the will of man. If God rules His universe by His sovereign doxel, how is it possible for man to exercise free choice?
5. Certain things have been decreed by the free determination of God, and one of these is the law of choice & consequences.
6. There is freedom to choose which side we shall be on but no freedom to ~~negotiate~~ the results of the choice once it is made.
7. Our choice is our own, but the consequences of the choice have already been determined by the sovereign will of God, and from this there is no appeal.

THE OPEN SECRET

Chapter XXIII--Tozer's Book

(pages 121-124)

1. To regain her lost power the Church must see heaven opened and have
~ transforming picture of God.
2. As sunlight falls free on the open field, so the knowledge of the holy God is
~ free gift to men who are open to receive it.
3. First, we must forsake our sin.
4. Second, there must be an utter committal of the whole life to Christ
~ in faith
5. Third, there must be a reckoning of ourselves to have died unto sin and to be
alive unto God in Christ Jesus, followed by a throwing open of the
entire personality to the inflow of the Holy Spirit.
6. Fourth, we must boldly repudiate the cheap values of the fallen world and become
completely detached in spirit from everything that unbelieving men set
their hearts upon, allowing ourselves only the simplest enjoyments
of nature which God has bestowed alike upon the just and the
unjust.
7. Fifth, we must practice the art of long and loving meditation upon the
majesty of God.
8. Sixth, as the knowledge of God becomes more wonderful, greater service to our
fellow men will become for us imperative.

" You called him Lord!?"

Jesus Christ our Lord Christ in Contemporary Theology

John F. Walvoord begins his book by giving a brief sketch of the history of Christological ^{theology}. Beginning at the council of Nicaea in 325 A.D. where a milestone in the statement of ~~the~~ ^{the} fundamental doctrine ~~of the~~ ^{of} Trinity was reached through the rise of liberal and non-orthodox theology. Walvoord weaves his way through the pages of church history.

A important lesson that is conveyed through this study is that one's relationship to all orthodox chronological ~~doctrine~~^{outlook} is only proportional to one's view on the inerrancy and infallibility of the Scripture. With the exception of a few pseudo-biblical cults that ~~pervert~~ pervert Scripture by adding to it or ^{by} using erroneous hermeneutics, the right ~~is~~ ^{the} filling of ones' Christology rests chiefly on whether one ^{takes} the testimony of the whole Bible as being truthfull.

It is interesting to note that throughout the entire course of this Christological Study the author refrains from any real departure from the Biblical Scriptural. Having been raised in the Roman Catholic Church and having studied Theology under the Jesuits ~~for the years~~ ~~at Loyola Marymount University~~ for two years at Loyola Marymount University one can see that the Christological view held by such men as Hans Kung are rendered ~~not~~ within the realm of acceptability ^{by the Catholic world} because most modern Catholic theologians begin their study with a rather low view of the historicity and literality of the Bible particularly ~~that of the~~ the historicity and literality of

the Four Gospels.

Walvoord in his second chapter, Christ ~ Eternity Past, presents to us the picture of Christ before his incarnation. He explains the implications of Jesus ~~as~~ forever existing as opposed to Christ simply pre-existing. Walvoord describes or points out the attributes of Christ, therefore qualifying ~~the~~ Jesus' claim to deity. He points out Jesus' eternal co-existence with the Father and the Spirit as opposed to the theory of modalism.

In Christ in Old Testament History (chapter 3) Walvoord discusses the various names ~~for~~ God used in the Old Testament and how they apply to Christ. He then gives a brief sketch on the various theories concerning Jesus' sonship. He finally closes the chapter with a presentation of Jesus as the Savior of the Old Testament (as a sore spot to many "old" dispensationalists).

Chapter Four begins Walvoord's study on the often overlooked subject of Christ in Old Testament Typology. He writes, "the difficulty has been that typology by its nature is more subject to personal opinion of the interpreter than ordinary exegesis. It is often confused with allegorical interpretation and is not as subject to the corroborating teachings of other Scripture." He therefore lays a few ~~few~~ grand rules for an typological exegesis and present various types of Christ found in the Old Testament.

In Christ in Old Testament Prophecy (chapter 5) we again find a real departure between modern Catholic theology and conservative Protestant theology. The Catholic theologian, being bound up by formal redaction criticism, will have a tendency

to ignore, possibly even discredit any New Testament interpretation of Old Testament prophecies concerning Christ, and His chief goal would be to get back to the prophetic authors' intentions and deal with the prophecy at ground zero. The conservative protestant axiom: "Always interpret the Old Testament in light of the New Testament," often receives harsh criticism from the Catholic church because they feel that it is ~~either~~ unorthodox and treats scripture as if it appear in a vacuum. In reply to such accusations the Protestant should note that the Bible was meant to be interpreted that way ("Always interpret the O.T. in light of the N.T.") but at the same time reminded that scripture, especially prophecy should always be treated in context, both historically and textually. Walvoord does a fine job of that.

Finally, in chapter six we reach what most consider the apex of the gospel, the Incarnation of the Son of God:

"And the Word became flesh, and dwelt among us, and we beheld his glory, glory as is the only begotten from the Father, full of grace and truth." John 1:14

Again, the problems presented by this concept are due largely to our limited intellect (power of reason) and the degree of our belief in the inerrancy of scripture. In this chapter Walvoord for briefly runs through the Biblical accounts of Jesus' birth and early years.

in the Person & the Incarnate Christ (chapter 7) Walvoord deals with the preincarnate person of Christ and spends a good amount of time discussing the "Apostolic Union." Again it is interesting to note that ~~most~~ ^{the} ~~most~~ books discussing this subject end up speaking from a philosophical or psychological level. Walvoord stays on strict biblical level.

One of the most difficult sections of the book as well as of the study of Christology, Walvoord ends the chapter as follows:

...which necessity remains inscrutable...
...the person is Christ."

Walvoord then outlines the life of Christ on the Earth (chapter 8). He organizes Jesus' life geographically then according to the major spheres of His earthly life then by the offices of Christ. The last part of the chapter is spent discussing the Kenotic doctrine and the impeccability of Christ. Both of these last two problems could easily fill volumes but in a very exacting concise manner Walvoord deals with them again relying on scripture.

The doctrines dealing with Soteriology (that is redemption, propitiation, reconciliation and atonement) are dealt with in chapter 9. Christ in His suffering, death. He opens the chapter with a short overview of the various theories of Christ's atonement and spends a majority of the chapter discussing propitiation & reconciliation.

In chapter 10 Walvoord very briefly covers the Resurrection of Christ. In this chapter he simply establishes the fact of the resurrection not recorded by the scripturists.

Chapter 11, the Present work of Christ, constituted of
& the longest chapter in the book; and undoubtedly
so. Beginning with Jesus' ~~ascension~~^{one} ascension into heaven
discusses everything up to the Rapture of the
church. A considerable amount of time is spent on
Christ as the High priest & the Royal priesthood. The
punct of falacy is the Catholic doctrine calling for the
perpetual sacrifice of Christ. A very informative,
scholarly chapter.

This chapter is divided according to Christ's
present work in Heaven (High priesthood) &
Christ's present work on the earth (His presence in
the church).

The final chapter, the Future work of Christ,
is Walvoord's presentation of the pretrib./premil.
return of Christ. Having already written an entire
book discussing the pretrib./midtrib./posttrib./partial
theories of the Rapture the author for all practical
purposes does not address the problem of the time of the Rapture
as such. He simply sets about to prove the
pretrib./premil. point of view.

A Report of H.F. Walvoord

BOOKS SEE: GOD, CHRIST & THE HOLY SPIRIT

First Week--The excellencies, scope, dangers, and safeguards of systematic theology.

Second Week--Concepts of God and arguments to prove the existence of God.

Third Week--The revelation, attributes, unity, and triunity of God.

Fourth Week--Definition, classification, importance, and problems of decrees.

Fifth and Sixth Weeks--The works of God in creation, preservation, providence, and redemption.

Seventh Week--The preexistence and deity of Christ.

Eighth and Ninth Weeks--The incarnation, virgin birth, life, and death of Christ.

Tenth Week--The resurrection, ascension, and return of Christ.

Eleventh Week--The personality of the Holy Spirit.

Twelfth Week--The deity of the Holy Spirit.

Thirteenth and Fourteenth Weeks--The ministry of the Holy Spirit.

Fifteenth Week--The sins against the Holy Spirit.

Note: Participation in class discussions is encouraged and expected. However, the vast scope of the course will limit the time in discussion.

Class Textbooks:

1. The Bible--K.J.A.V., N.A.S.B., R.S.V.
2. God, Christ, and the Holy Spirit--Syllabus by the Professor.
3. The Knowledge of the Holy--A.W. Tozer, copyright 1961.
4. Jesus Christ Our Lord--J.T. Walvoord, copyright 1969.
5. The Holy Spirit--C.C. Ryrie, copyright 1965.

Grading System:

1. Three objective-essay exams will be given during the sixth week, the eleventh week, and on the scheduled day of the final week of the semester.
2. Option--in place of the final exam one may choose to write a research paper--minimum of 12 pages in length on any subject related to any member of the Triune God. At least 7 sources should be quoted from in the paper. Project will be graded on the basis of 100 points--25 points for quality, grammar, neatness and completeness. If you choose to write a paper inform the professor two weeks from this day as to the selected subject.
3. The three exams will comprise the final grade unless student chooses the option. In that case the paper will count 1/3 of the final grade. Exams will be based on assigned questions and lecture notes.
4. Four unexcused absences are permitted during the semester. Apart from emergencies, over-cutting will lower the final grade. Any notes missed due to absences are to be secured from other students.

Class Attitude:

"Only let your conduct be as it becometh the gospel of Christ, . . ." (Phil. 1:27). Come to class with an open mind to hear the Word of God, with an open heart to receive the Word of God, and with an open will to obey the Word of God. This manner of life will assure each one the approval of God now and forever. May it be our sincere desire to "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10).

Tozer's Book
& pp. report - March 15
- assignment → next Thursday -

Objective T/F - file -/completion - matching
technical terms

THEOLOGY--THE STUDY OF GOD

I. Systematic Theology

1. The Excellencies of Systematic Theology.
2. The Scope of Systematic Theology.
3. The Dangers of Systematic Theology.
4. The Safeguards of Systematic Theology.

II. Basic Information Relative to Theology.

1. Various concepts of God.
2. Abstract definitions of God.
3. Positive definitions of God.
4. Arguments to prove the existence of God.

III. Biblical Doctrine of Theology.

1. The revelation of God.
2. The attributes of God.
3. The unity of God.
4. The triunity of God.

IV. Biblical Decrees of God.

1. Definition of decrees.
2. Classification of decrees.
3. Importance of decrees.
4. Problems of decrees.

V. Biblical Works of God.

1. Creation.
2. Preservation.
3. Providence.
4. Redemption.

I. SYSTEMATIC THEOLOGY:

The objective of this course is to learn of the Triune God--Father, Son, and Holy Spirit--through the study of the doctrines of God, Christ and the Holy Spirit. Since these doctrines are three aspects of the discipline of Systematic Theology, we shall discuss briefly the field of Systematic Theology as to its excellencies, scope, dangers, and safeguards. It is hoped that this study will impress upon our lives the fact of the infinite magnitude of the person and plan of God to the end that we shall fulfill the first and great commandment, "Thou shall love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind." (Matthew 22:37)

To the Christian, considered as a discipline, Systematic Theology transcends every branch of learning in content and value. Designed for the task of studying the inexhaustible subject of God and His works in the universe, it stands singly and uniquely in a class by itself. Dedicated to the glory of God, Systematic Theology towers supremely and majestically above every system of study, and thus truly merits the honor of being called, "The Queen of the Sciences."

Dr. Chafer defines Systematic Theology as the collecting, scientifically arranging, comparing, exhibiting, and defining of all facts from any and every source concerning God and His works. It is thetic in that it follows a humanly devised thesis form and presents and verifies truth as truth.

(Systematic Theology, Vol. I, pg. 6).

KNOW

A. Excellencies of Systematic Theology

↓

- 1. It is comprehensive. what is comprehensive work

a evident of subject matter
God, universe, matter

b. evident compare w/ other discipline
psych ~~not~~ → Systematic Theol.

far beyond scope of material

- s.t. embrace whole of life

- s.t. refer to other w/ illuminate reality

c. evident by it's sources of information

apply to all other source → it is Bible

Bible / over all other sources → several disciplines in
subjection to Bible not Bible to secular discipline



5 Photos
XP1010

Barriers H. 55
0 to safety and
the rules of both of the
knowledge of God!

~~APPROX~~
deduction
starts/ declaration
~~APPROX~~
induction
starts up
causes of phenomena of

— 2. It is systematic.

~~Systematic~~ a correlated body of systematic knowledge. "a science

b. observation [sense experience - time, pattern].

c. test [thermodynamics - rules direct study].

d. presented as acceptable reliable theory.

→ Systematic Theology: → God: source: Bible

→ test - → God changed life, whether He keeps His promises

→ presentation "God is fact [i.e. truth]"

apriori-aposteriori → start w/ phenomena go to cause

start w/ declaration (deduction). (Induction)

— 3. It is challenging.

Because if God knows all the nature and our finite nature we can never say we've arrived

— closer we get to God the further [clever] we see we are.

— the more facets (facets) of God we see the more we see that we know so little.

Rom. 11:33 "O the depth ..."

— 4. It is rewarding.

a. Intellectually: growing in our kn. of greatness of godhood of God, all (that is) that is in everything (purpose).

b. Spiritually: depends on our faith strengthens our faith experience growth spiritually [no such thing as temporal reality].

c. Practically: readily answers to basic quest.

— who am I?

— where am I going?

— where did I originate?



B. The Scope of Systematic Theology



1. Bibliology--Study of the Bible.

lower & higher criticism
authorship etc.

2. Theology--Study of God.

3. Christology--Study of Christ.

lifeline study -

4. Pneumatology--Study of the Holy Spirit.

5. Angelology--Study of Angels.

- a. good
- b. ~~extremology~~
- c. demonology

5. Anthropology--Study of Man.

1. creation - fall - culture [sociology, paleontology, ethnology, cosmology, cosmetology, ~~time beginning~~ [structure of man] geology,]

7. Harmatiology--Study of Sin.

cause & sin, consequences, extent,

8. Soteriology--Study of Salvation.

grace, faith w/ love, sac, justif, sanctity.

9. Ecclesiology--Study of the Church.

birth & P. C., structure, people of

10. Eschatology--Study of Last Things.

rapture, return, judgment.



C. The Dangers of Systematic Theology

1. It may lead to spiritual pride.

1 Cor 8:9 - puffed up with
accumulated know \Rightarrow dead orthodoxy!!
between each as ~~lose~~ servant to other

2. It may create divisions among believers.

strife, contention.
1 Cor 1:10-17

Proverbs 16:19
accept one's system & don't look down
on other brother.

3. It may curtail spiritual growth.

can't grow if gripped w/ sin.
Hebrews 5:11-14 → if not growing you're stalling

4. It may obscure the glory of God.

become preoccupied w/ tool (System)

means to an end! not an end to itself.

Use the system



D. The Safeguards of Systematic Theology

1. Keen awareness of the finiteness of man.

Is 55:8-9 - as are my ways above your ways

Ps 8:4 - what is man

1 Pet 1:24 - grass

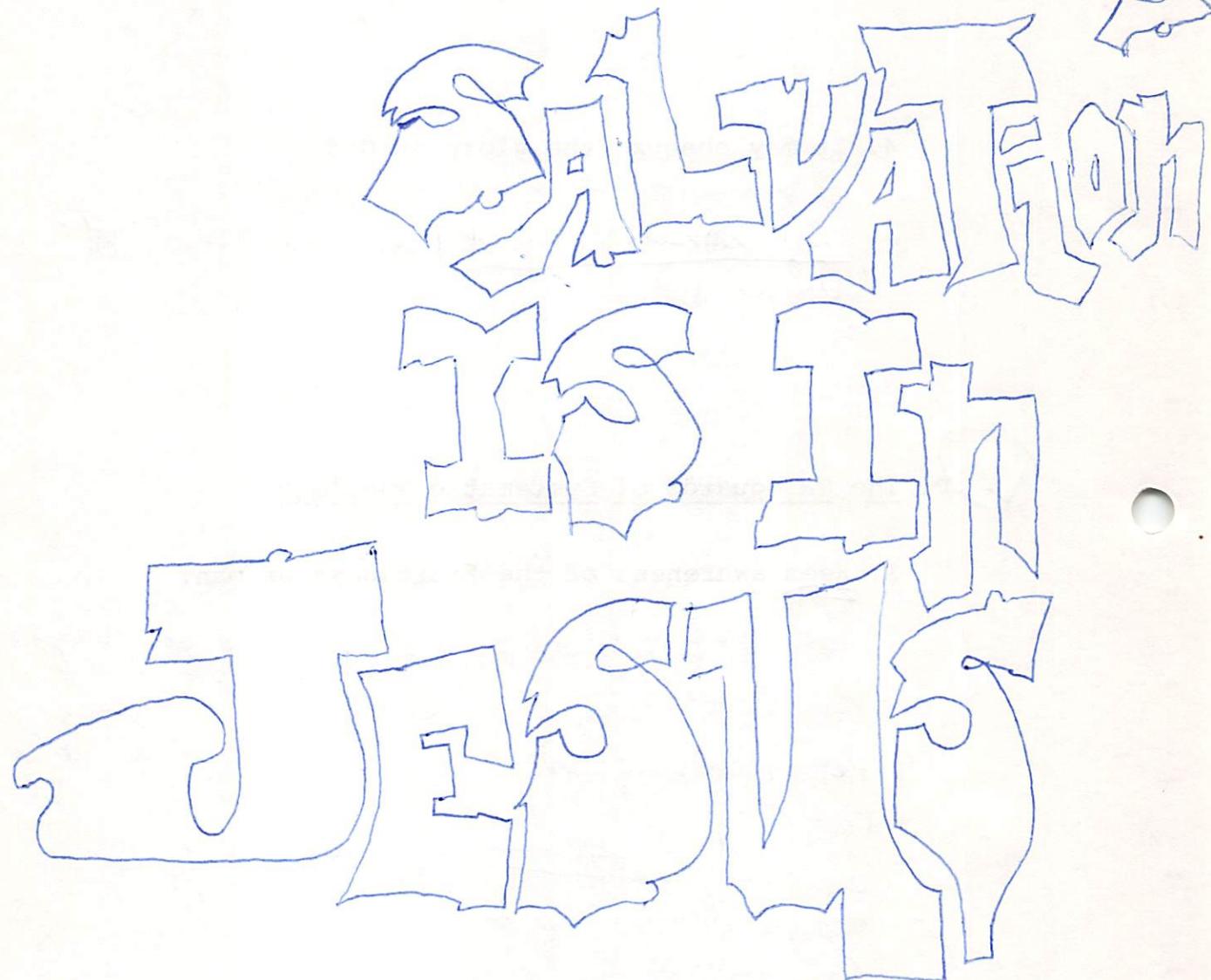
1 Cor. 4:7 -

Is 2:22 - ~~self-reliant~~ man

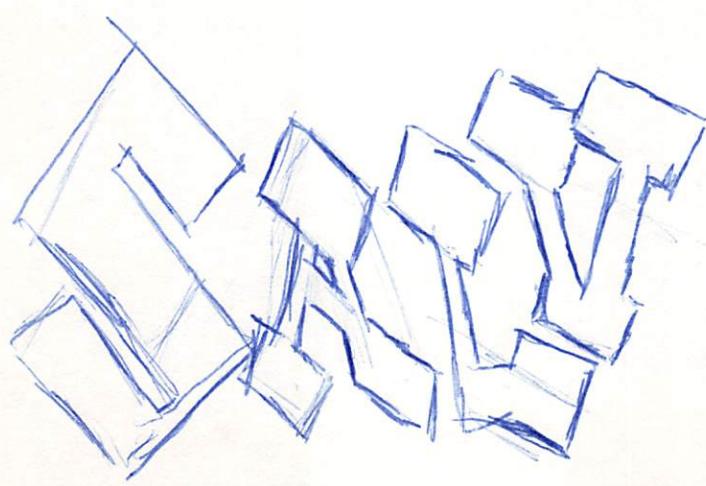
Heb 11:7 - can you find God?

Rom 11:33-34 - o depth.

Χριστού κορινθιανού



Soteriology



2. Right motives for the study of God.

mat 11:28 - "come unto me all who labor & are heavy laden and I will give you rest" - work of me

primary reason for studying God is to see Jesus

whole rationale of Christ in life

Col: 2:3 - "He is the αρχη και σημειον" - to become more like Jesus // Christ is the sum of substance of the Christ in life.

3. Living consistently within the framework of faith, hope, and love.

faith → love
hope

A. Definition

χριστολογia - christolog
systemizing Christ

faith → χριστοφορia - christophorphy
presenting Christ
about in Christ. Stewart

love doesn't see or require it
of the Divine (i.e. God) - like God it can't change
it's nature - love is the end in relation to which other two are only means
this relation requires and in state of perfection

4. Keeping truth in its right perspective.

system

systems are human systems

1. finitude of man
2. imperfect state of science (natural & metaphysical)
3. inadequacy of language to express thought (synantics)
4. incomplete kn. of scripture due to the limitation of environment, etc (science of Biblical interpretation)
5. silence of written revelation
6. lack of spiritual discernment caused by our sinful nature.

Augustus Strong - Systematic Theology

1 Cor 13:13 - most for every Christ to memorized

- Doddy. All 3 will be continually -

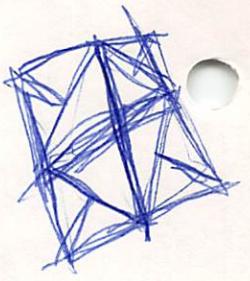
1 Cor. 13:13) Faith, hope and going
interrelated

Faith → right, hope → possession

heterosexual

homosexual → homosexual
homo/matri → homo/matri

homo/matri → homo/matri



II. Basic information relative to Theology.

1. Various concepts of God.

(OMIT FROM EXAM)

- a. Dynamism--belief in a kind of impersonal life, energy pervades all things. It can be tapped and used for both evil and good purposes. Energy is the ultimate physical reality, and thus a form of god.
- b. Animism--god is in the form of personal spirits found in nature, which are the cause of nature. These spirits can injure or help man.
- c. Fetishism--the worship of an object in which a supposed spirit lives. The spirit may leave the object at will.
- d. Idolatry--a man-made object worshipped by man in which god dwells, or a medium used to reach god.
- e. Monolatry--the selection of one idol from among many, and the exclusive worship of it. One may change it for another. The idol is often a tribal object.
- f. Polytheism--the worship of many gods usually well-defined in names and number. The practice of the Egyptians, Greeks, Romans, and Hindus.
- g. Henotheism--a worshipper selects one of the gods of polytheism, and worships it as his god.
- h. Dualism--belief in two gods, or principles, good and evil. Teaching of Zoroastrianism and Gnosticism (certain kinds).
- i. Tritheism--a perversion of the doctrine of the Triune-God. Three persons means three gods.
- j. Pantheism--god is all, and all is god. Nothing but god exists, and everything is a manifestation of god.
- k. Deism--believers in a transcendent, absentee god who created the universe, and then withdrew from it subjecting its control entirely to the laws of nature.
- l. Naturalism--geared to the theory of evolution and uniformity it practically substitutes man for God. It denies the theological character of the universe. Atheism, agnosticism, and humanism flourish within the philosophy of naturalism.
- m. Atheism--denies the existence of God. Actually worships man.
- n. Agnosticism--affirms that neither the existence nor the nature of God nor the ultimate nature of the universe is known or knowable.

Plato

occult - pagan - religion

occult

personal deity

1624-1750

Augustus - through
Bacon and to
John Wesley - Deism

etc

alpha primitive

- o. Humanism--an exaltation of man to the exclusion of God resulting in the worship of man.
HUMANISM \leftrightarrow NATURALISM
- p. Idealism--stresses mind as the only reality opposing realism.
PLATO DUALISM of PHENOMENON & NATURE
- q. Positivism--a form of agnosticism which accepts only the details of observed phenomena to be true. The idea of God is rejected because such cannot be tested scientifically.
- r. Pragmatism--a form of agnosticism which tests truth by its practical consequences. Philosophy of William James, while positivism was the philosophy of Auguste Comte.
I can test it practically
- s. Monotheism--believes in one supreme being who is personal, ethical, distinct from the world, and yet in the world as its source and preserver. God is transcendent and immanent.
- t. Theism--accepts monotheism with the added fact that God has revealed Himself in a supernatural way. Believes in a True God. Not Satan worship \rightarrow not Satan
- 2. Abstract definitions of God. The following are some of the concepts which depersonalize God. He is conceived philosophically as power, energy, mind, first cause, love, ethic, etc. All are inadequate in the light of divine revelation emanating from the Bible.
 - a. Plato--says God is the eternal mind, the cause of good in nature.
 - b. Aristotle--maintains God is the first ground of all being.
 - c. Spinoza--affirms God is the cause of all and everything, and everything is God.
 - d. Leibnitz--calls God the final reason of things.
 - e. Kant--defines God as the moral author of the world.
 - f. Fichte--says God is the moral order of the universe actually operating in life.
 - g. Hegel--calls God the absolute spirit without consciousness until it becomes conscious in the reason and thoughts of man.
 - h. Strauss--identified God with the universe.
 - i. Comte--identified God with humanity.
 - j. Ames--says God is the idealized whole of reality growing and finite.

7
Sleepy



3. Positive definitions of God. Can God be defined? If by this question is meant, "Can man understand the Person of God in a complete and perfect manner?", the answer is "no." Since God is infinite and man is finite it follows logically that man can never attain comprehensive knowledge of God. In defining God, therefore, one must acknowledge this fact. Furthermore, any accepted definition of God must be based on the Bible because it alone reveals accurately the attributes of God. It is through the light of Scripture that one can see how God differs from all other beings in His person, thinking, and living. In addition, note that incomplete knowledge of God does not nullify the veracity of limited knowledge of God. It can be said that we may know a thing correctly so far as it is known even though everything about it is not known. It is with these facts in mind that the following definitions of God are mentioned:

- a. The Westminster Shorter Catechism says that "God is a spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth." (Systematic Theology, Charles Hodge)
- b. John Miley defines God as "an eternal personal Being of absolute knowledge, power, and goodness." (Systematic Theology, John Miley)
- c. Strong says that "God is the infinite and perfect Spirit in whom all things have their source, support, and end." (Systematic Theology, Strong)
- d. My definition: God is the eternal, and infinite Spirit who is unchangeable, just, perfect, and holy in all His ways. He is ^{the} sovereign creator, continuer, controller, and consummator of the universe, all life, and all things.



4. Arguments to prove the existence of God. Although the unsaved man is inclined to question their validity to the point of rejecting them at times, the following arguments are believed to be rational, logical, and convincing to any open-minded searcher of truth. Taken together they present an irrefutable case for the fact of God. Not only can they serve as a stepping-stone to cause an unbeliever to consider seriously the person and claims of the Lord Jesus Christ, but can be used also to deepen and strengthen personal faith in the Lord Jesus Christ through the Scriptures.

deductive - *a priori* - causal to effect - *Scripturists*
 generalities - intended to consequences
 - non-experimental
 Induction - *a posteriori*

a. Intuition. By its very nature intuitive belief precedes all the processes of observation and deduction. It affirms that man naturally believes in God. It is a first truth logically prior to belief in the Bible. A belief is said to be intuitive if it is universal, necessary, and self-evident. Both Scripture and history prove belief in God to be an intuitive truth. Such scriptures as Romans 1:19-21, 32, and 2L:4-16 demonstrate this claim, and the study of anthropology also confirms it.

major - *Intuitive belief in God prior to evidence of God*
 minor - " " " " " " it is universal
 ∴ God exists ~~it is universal~~

b. Scripture. From Genesis 1:1 through Revelation 22:21 Holy Scripture declares the fact of God. The Bible takes the existence of God for granted. To disprove the existence of God one must disprove the Bible, and this is impossible.

DEDUCTIVE
 major ★ The bible reveals the existence of God
 to disprove the existence of God you
 would need to disprove the Bible
 ∴ God exists

Cosmological class of all class

c. Cosmological. Inductive in its procedure moving from the effect to the cause. This argument reflects the truth of Hebrews 3:4. which states that "every house is built by some man, but he that built all things is God." It affirms that everything begun must have an adequate cause; the universe was begun; therefore, it must have an adequate cause.

Inductive

- Every begun must have an adequate cause
- universe had a beginning
∴ God exists

|

d. Teleological. Also inductive in its procedure maintaining that order and purpose in the arrangement of a system imply intelligence in the originating cause; the universe is marked by order and purpose in its arrangement; therefore, it has an intelligent and free cause. The universe is a cosmos not a chaos. The time-space-mass arrangement displays an intelligent design of intricate laws integrated into a harmonious relationship maintaining the balance of nature.

- order/purpose implies intelligence in cause of system
- universe manifests order/purpose

∴

e. Anthropological. Man living in a moral universe as a moral being subject to moral laws points consistently to the fact of God as the moral cause of all morality. This argument is also inductive in kind.

- moral universe is moral universe subject to moral laws
- man is moral creature
∴ man points to moral being

Value of above arguments: 1. Cosmological offers proof of a first cause. 2. Teleological proves the intelligence of the first cause. 3. Anthropological proves the moral character of the first cause.

f. Ontological. Deductive in character advancing from cause to effect. This argument has been contested because it is thoroughly philosophic in character. Although attributed to Anselm (1033?-1109) some find the germ of the idea in Plato's thinking. The argument affirms that the existence of the idea of a most perfect being in the human mind proves the existence of the most perfect being because the real existence is a necessary part of the idea of the most perfect being.

Deductive

- the exist. of the idea of perfect being in human mind
parts to exist. of perfect being because the perfect exist. is necessary to exist. of perfect thought.
- man in imperfect being conceives perfect being
∴ per. being exist.

g. Congruity. Also deductive in character stating that the postulate which best explains the related phenomena is probably true. God exists because he alone explains best the facts of man's mental, moral, and spiritual nature as well as the facts of this material universe. It holds that the related facts are really inexplicable without this postulate. The fact of God is the only key which fits every lock explaining intelligently the mystery of life, death, history, and all the events in the universe.

- the postulate that explains best all v. i. m. s. of life is prob. true.
- postulate ^{God} explains best
∴ God exists

Caution: It is to be noted that philosophic arguments used to prove the existence of God can never bring a person to salvation. They are to be used to stimulate interest in the study of God as revealed in the Scriptures. Only the Word of God can enlighten the depraved mind to the need of salvation. Apologetics is only a means to the end and not the end in itself. Thus in every attempt to confront the lost with the need of Christ it is imperative to bring the lost to the Scriptures, because it is the entrance of God's Word which gives light and understanding to the simple.
(Psalm 119:30)

Xv̄θw̄

Xwpīv - to - spot, place

ᾱma at the same time
together w/ (+ dat.)

III. Biblical doctrine of Theology. Since God has revealed Himself in the Bible and it alone speaks with final authority and infallible accuracy on the person of God it will serve as our textbook. The following information is gleaned from the Scriptures:

↓ KN The good scripture (each point)
meaning/availability

1. The revelation of God. Holy Scriptures teach that God had revealed Himself in various ways.

Note; Verses cited are just a few of the many that support the particular topic under discussion.

a. In the universe and animal world.

(1) Scripture.

Psalm 19:1-4 - universe declare glory of G.
Permanent shout from His handwork

Job 12:7-9 - beasts, flocks of the air, fishes of the earth shall teach you of God

Acts 14:17 - we left not man self w/o witness in that we did good, gave is rain from heaven, fruitful seasons fill our hearts w/ food & gladness

Romans 1:19-20 - things that may be known of God are manifest in them & are shown unto men they clearly see they are understood - they are without excuse

(2) Meaning--

a. Decribes rel. to God in creation
b. reveals something about His person (as to His attributes)

(3) Availability-- to all who have power of observation & intelligence - that able to make the necessary rational conclusions

(4) Limitations--

grainpoints

grainpoints place, spot

waterpoints -a -ov - | nest, later

(5) Problems--

b. In the constitution of man. [word work-up]

(1) Scripture

Genesis 1:26-27 - "Let us make man in our image after our likeness"

Isaiah 43:10 - "Shall the work say of Him that it is His to do? We made not, nor shall the thing formed say He that formed

John 1:9 - "He was the true light that lighteth every man that comes into the world."

Acts 17:28-29 - "In Him we live and move and have our being - for we are also His offspring."

(2) Meaning--

Since man is in image of God man should be able to learn something about God by the study of man

(3) Availability--

Same as #1

(4) Limitations--

} - retarded man
} - immorality of man
} - rel. partial
} - human depravity

(5) Problems-- Did not man lose the "Image of God" during the Fall?

Job 3:9 -



c. In the message of the prophets.

(1) Scripture

Hebrews 1:1 God spoke by the prophets.

Genesis 6:13 God said to Noah

Genesis 12:1-4 the LORD said unto Abram

Jonah 1:1 the word of the Lord came unto Jonah

Jeremiah 1:4 the word of the LORD came unto Jeremiah

(2) Meaning-- a most natural & natural God comes
through this channel. It is very rich in its content
of the rev. of God.

(3) Availability--

- the immediate recipient - prophet
- those who heard the prophet
- those who received the rev. by way of tradition
- ' ' have the rev. in the Bible

(4) Limitations--

- partial rev. / human depravity
- false prophets
- not all have the Bible
- main limitation to correctly interpreting Bible

(5) Problems-- "Is God still speaking to people as he did
in 'Biblical Times'?"



6VTR2000

d. In the miracles and works of providence.

(1) Scripture.

Exodus 5:1-2 with 7:5,17; 9:14; 10:2

"Egypt shall know that I am the Lord."

Deuteronomy 4:33-35; 7:8-9

"that you may know that the Lord, He is God."

Ezekiel 11:9-10

Isaiah 45:1-6 - for they may know me - from the rising
of sun and the setting

John 10:27-38 believe the words that I say, they prove
that I am in the Father ...

(2) Meaning--

a. Jehovah (Lord) only true living God

b. He is - God of power

c. " intelligent and active in affairs of world

d. " righteous & just

e. " faithful to His people

(3) Availability--

to people who trust & work
those who read

" " have the Bible

(4) Limitations--

partial rev.
may depravity
not all have Bible

(5) Problems-- "Are miracles valid -- do they did
they take place ?

" Is God working miracles as He did
- Biblical Times?"

TASTE AND SEE THAT THIS LORD IS GOD



e. In the life an experiences of believers.

(1) Scripture

Job 19:25-27 ... I kn. that my redeemer liveth.

Matthew 5:13-16 you are the salt of the earth you are the light of the world let your light shine

II Corinthians 3:2-3 you are our epistle written on our hearts known & read by men

II Timothy 1:12 I kn. in whom I believe

I Peter 2:9 you are a chosen generation that you may declare the praises of him

(2) Meaning--

- are learning about that person exper. of him
- " " " " studying likes of those who know him

5

(3) Availability--

- to the regenerate
- " all who see the lives of the regenerate

(4) Limitations--

- not everyone
- not all are rev. by casual hearing
- carnal man'll deny it

(5) Problems

challenge reality & new birth experience.

TALBOT STUDENT



f. In the Lord Jesus Christ.

(1) Scripture

Matthew 1:23 His name is Emmanuel

John 1:18 the only begotten son of the Father, he has revealed him

John 14:8-9 He that has seen me has seen the Father

Hebrews 1:2-3 He is the brightness of God's glory, the express

Colossians 2:9 in him dwells all the fullness of the Godhead bodily

(2) Meaning--

its complete

" perfect

" full

(cf. Heb. 1:1-3)

(3) Availability--

to everyone who will hear and receive
gospel of the Lord J.C.

(4) Limitations--

- our finite cap. to kn. in fin. God

- sinfulness of self

- Fellowship w/ God own. if nothing

- proving to the unregenerate that our
claim is correct.

(5) Problems

challenge the to

"~~TAKE~~ AND SEE THAT THE WORD IS
GOOD."



g. In the complete Bible.

(1) Scripture.

Luke 24:27, 44-45 - our Lord began at Moses & all the prophets expanded

John 5:39 search the scripture they testify that

Romans 1:2 which he has promised by prophets &

II Timothy 3:15 all scripture is God breathed

Hebrews 1:1-2a (cf. John 16:25) ^{Spoke by the prophets and in these last days}
^{by his son}

(2) Meaning--

it is - perfect from original documents

" confirming its own divine origin

" reveals person & plan of God in a perfect way.

(3) Availability--

to all now have access to the Bible.

(4) Limitations--

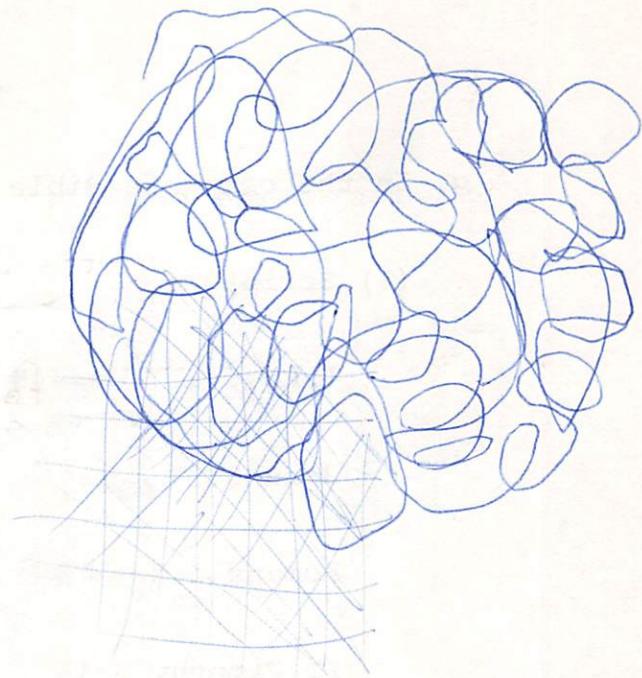
- not everyone wrote the Bible

- different interpretation

- lack of kn. of original texts; language

- unregenerate man's rejection.

(5) Problems



personal
I / now encounter w/
living God

KN

-19-

Conclusion to the revelation of God. Observe the superior value of the Bible in relation to other channels of revelation. This fact demonstrates the limitation of natural theology in its revelation of God. It also exposes the fallacy of the so-called double-revelation theory, which teaches that the theologian is the expert in the spiritual realm, while the scientist is the authority in the material realm, and that the Bible is subject to the theories of science and not science to the Bible.

natural theo: can't save you

X-ian needn't apologize for Bible
All other sources

1. The Bible includes revelation from all other sources.

I cognosco ergo etc

all in the w. of God.

2. The Bible presents this revelation in an accurate way.

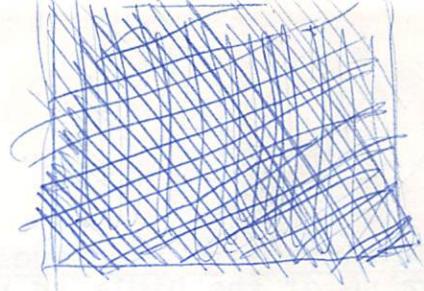
tells how to interp. other rev.

3. The Bible provides the correct interpretation of this revelation.

1 Cor 2:9-13

Bible self interpreter

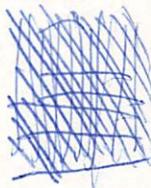
4. The Bible presents the only adequate, authentic revelation of God through the Lord Jesus Christ.



ATTRIBUTES



seeing facets of God
but not all



Fifth - basic fact ~~now~~ is living

2. The attributes of God. Personality! What is personality? Can it be defined? That it is difficult to explain is evident to all who have had opportunity to study the diverse views of individuals treating this subject. Manifold are the theories proposed to define personality as exhibited in human conduct. Out of the collective thinking of the many minds which have investigated this elusive and ambiguous field evolves the workable definition that "personality is the sum total of functional and interactional characteristics which constitute a distinct individual." On the basis of this definition note the following with regard to God:

Is God a person?

a. The essence of God. God's essence refers to the underlying reality of His personality which is manifested through His attributes. Dr. McClain mentions the following facets of personality-- life, intelligence, purpose, activity, freedom, self-consciousness, emotional capacity, and spirituality. All of these are true of God proving that He is a person and not a mere power.

Topic Ch. 3: Divine attributes

(1) God is living.

(a) Biblical testimony.

Genesis 2:7 ~~breathing~~ - God breathed into his nostrils ~~that~~ living breath + man became ~~lived~~ soul ~~now~~ ~~has~~ ~~breath~~ the ~~soul~~ of the ~~living~~ God.

Deuteronomy 5:26 ~~you~~ has ~~breath~~ the ~~soul~~ of the ~~living~~ God.

Jeremiah 10:10 He is the living God

I Timothy 4:10 we trust in the living God.

(b) Meaning of "living" -- ~~life~~ ~~is~~ ~~the~~ ~~body~~ refers to energy of activity which exists in a person; God is a person 'cause we have energy & is involved in constructive activity.

(c) Value of this truth -- ~~for~~ ~~our~~ ~~hope~~ ~~is~~ ~~in~~ ~~one~~ ~~and~~ ~~only~~ ~~living~~ ~~God~~, ~~we~~ ~~can~~ ~~no~~ ~~live~~



(2) God is intelligent.

(a) Biblical testimony.

I Samuel 2:3 the LORD is a God of knowledge

Proverbs 3:19-20 - understanding wisdom & knowledge

Isaiah 11:2 wisdom, understanding & knowledge

Romans 11:33 reached the end of his knowledge
6 are depths of our words. 5 the knowledge

(b) Meaning of "intelligence" --

what is
1. knowledge (be able to perceive facts)
2. understanding (meaning of perceived facts)
3. wisdom (ability to apply the facts for God's control)

(c) Value of this truth --

- wisdom to evil doers 1 Sam 2:3

- comfort to the Godly Job 23:10
Pst 1:

(3) God is purposive.

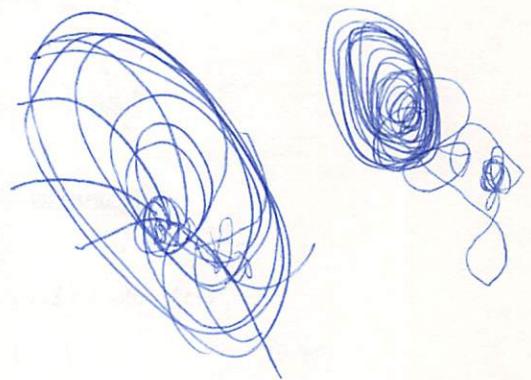
(a) Biblical testimony

Isaiah 14:24-26 "I have purposed so shall it stand."
for the Lord I know no purposed and
none shall know it.

Ephesians 3:11 ~~purposed~~ According to the eternal
purposed which He purposed

Romans 8:28

Romans 9:11 purpose of God according to elect
right stand.



(b) Meaning of "purpose"--

God is prop.

His destined goal for every person/ event
is the manner & in which it controls every
event towards the accomplishment

(c) Value of this truth--

I validate the logic of Xian IR,
in the entirety of explain the rationale for
it happened & in sense explained

Ps 139:7
Rom 8:18

(4) God is active.

(a) Biblical testimony.

Deuteronomy 11:7 But your eyes have seen all
the great acts of the Lord which he did.

Psalm 92:4-5 For those who look to the Lord
gladly their works prosper

John 5:17 "My Father is working and I am working
too"

Philippians 2:13 for it is God who works in you

(b) Meaning of "active"--

God's potential energy is kinetic energy
causing this to so ~~not~~ active a contraction
of this truth.

(c) Value of this truth--

God is interested in man living
upon earth.



(5) God is free.

(a) Biblical testimony.

Job 23:13 what His soul desires even that
He does

Daniel 4:35 He does according to his will

Ephesians 1:11 ~~his~~ parts all things after the
counsel of his own will

I Corinthians 12:18 God set the member in
the body ~~as~~ as it please him

(b) Meaning of "freedom" --

God willing to do, by own will
in accord ~~of~~ ~~the~~ ~~the~~ perfect nature



(c) Value of this truth--

refutes ~~by~~ fatalism
~~fatalism~~ ~~by~~ ~~fatalism~~

(6) God is self-conscious.

(a) Biblical testimony.

Exodus 3:14 I am that I am

John 2:25; 6:6 ~~about~~ ~~to~~, what was in man

know self what he would do

I Corinthians 2:10-11

~~the~~ spirit search for depth

I John 1:5

God is light

seen & "self-conscious"

He is totally aware of self as perhaps
~~the~~ value of self-consciousness!

refutes mind that refute

proof of reality - God is ultimate reality



(b) Meaning of "self-conscious"--

(c) Value of this truth--

(7) God ^{Has} is emotional.

(a) Biblical testimony.

Deuteronomy 5:9 - ~~afraid~~ God

Judges 10:16 - grieved (for Israel)

Psalm 5:5 - hate (all workers of iniquity)

Psalm 103:13 - pity (them that fear Him)

Psalm 145:8 - glorious; full of compassion

Isaiah 62:5 rejoicing (over you)

Isaiah 63:9 sympathizing (of the afflicted)

Jeremiah 31:3 loving (everlasting love)

Romans 1:18 wrath (several from heaven)

Hebrews 4:15: touch (w/ feeling of our
similarity [empathize])



(b) Meaning of "emotional"--

Anthropomorphism - ascribing human feelings to God
Anthropopathism - ascribing human flaws to God
these concept, rep. genuine feelings to God in a perfect form
God has real emotions which are integrated into his perfect person

(c) Value of this truth--

God is our source of comfort in all circumstances
He is able to meet all our emotional needs -
Heb. 4:15 Jesus touched w/ our condition [empathize]

(8) God is spirit.

(a) Biblical testimony

Not by might nor by power but
Zechariah 4:6 by my spirit saith the Lord of Hosts

John 4:24 God is spirit. ~~and that~~

Hebrews 9:14 who through the eternal spirit offered
Himself

Hebrews 12:9 The Father of spirits

(b) Meaning of "spirit"--

to say that God is spirit is to affirm that God
is the very essence of personality because the
source of personality is in the spirit

- ① basis for true worship
- ② demonstrates effectively why
images are forbidden
in worship -

Images will always mis-
represent God cause He's
spirit - "intangible"
in corporal etc.

(c) Value of this truth--

Rom 8:16 His witness v/ our spirit
Rom 8:26 our spirit
Rom 8:27 joined to life
Rom 8:27 was help of the Lord searching
of the inward part

which reveal His greatness

1

b. The non-moral attributes of God. Classifying the divine attributes is an aid to a better understanding of the distinct uniqueness of the greatness of God. Problems in such an analysis reflect the fact of finite limitation in trying to explain the infinite God. Overlapping of certain attributes may also be evident because God functions as a co-ordinated unit manifesting perfect balance in the harmonious interrelationship and interdependence of His combined attributes. The non-moral attributes embrace the non-transferable traits of God's being, which exists in no other creature in any degree. They are:

|| He is eternal infinite whole - in parts!

(1) God is self-existent.

(a) Biblical testimony

Exodus 3:14 - I AM THAT I AM

(God is an eternally self-existent one [person])

Psalm 36:9 Fountain of life

Jeremiah 2:13 - Fountain living water

John 5:26 - He has life - in himself

(b) Meaning of "self-existent"--

The source of God's self-ex. is wholly w/
himself depending on nothing outside of himself

(c) Problems--

105 Tan Anh Phu
ca Nguoi

I'm sorry to have
seen you fall
and
test out - tron

AvOpwT^Wno^Won
AvOpwT^Wno^Won
-27-

(d) Value of this truth

(2) God is eternal.

(a) Biblical testimony.

Genesis 21:33 - everlasting God

Psalm 90:1-2 - from everlasting to everlasting

Isaiah 57:15 - He inhabits eternity

I Timothy 1:17 the big eternal

Revelation 4:10 lives forever & ever

(b) Meaning of "eternal"--

- ① God has no beginning or end. He existed before time began.
- ② God's existence can't be measured by time. Ps 90:1-2
- ③ God is above time. 57:13
- ④ ~~God is~~ God is author and ruler of time.

(c) Problems--


There is the coordinated relation
of world in a finite & changing
order.

(d) Value of this truth--

Unchangeable

(3) God is unchangeable.

(a) Biblical testimony.

Numbers 23:19 - No change in his ~~will~~ ^{mind} ~~thoughts~~

Psalm 33:11 " " " in thoughts

Ezekiel 24:14 " " " will or purpose

Malachi 3:6 " " " God himself

James 1:17 " variable nor shades turning in God

(b) Meaning of "unchangeable" --

- ① No change in God's nature, character, mind, thoughts or will.
- ② God never gets better or worse. He ~~never grows~~ or develops.

(c) Problems--

(d) Value of this truth--

(4) God is omnipresent.

(a) Biblical testimony.

Psalm 139:7-10-
purif. house
God
No matter where I go (you) are there

I Kings 8:27

~~but go where~~
Behold the heaven and the heaven of heavens
can contain them (God)

Jeremiah 23:23-25

Isaiah 57:15 - in wholdest eternity

Acts 17:27-28

(b) Meaning of "omnipresent"--

- that God is in the universe everywhere present
at one time in his whole person.

(c) Problems--

(d) Value of this truth--

HANG-GLIDING



Hi Pam

How was your

trip?

- A OKAY
- B GREAT
- C BAD
- D ALL OF THE ABOVE
- E NONE OF THE ABOVE

(5) God is omniscient. all kn.

(a) Biblical testimony

Psalm 33:13-15

Psalm 139:1-4,15: the secret ^{of} ~~of~~ ^{knows thoughts} before ~~it~~ ^{thought} ^{them, downself} ^{uprising}

Isaiah 46:9-11

Hebrews 4:13

I John 3:20 - God knows all things

↙(b) Meaning of "omniscient"--

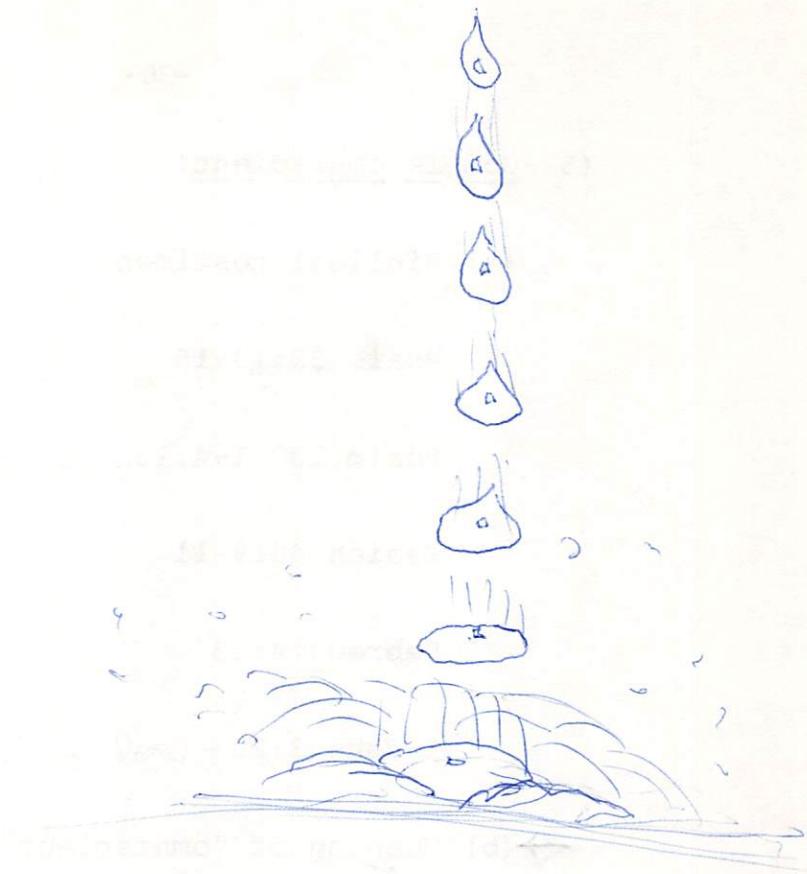
- God's knowledge all inclusive.

- It includes summa totidem past present fut.

ἀλλα \rightarrow καὶ πρέπει ^{really / knew whole history beg. end at} one point "in time"

(c) Problems--

(d) Value of this truth--



(6) God is omnipotent. - all powerful

(a) Biblical testimony.

Genesis 17:1 - omnipotent God

Jeremiah 32:17 - nothing is too hard for Him.

Isaiah 40:28 - are who plants not neither doth
become weary.

Matthew 19:25-26 - with God all things are possible

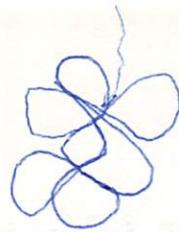
Revelation 19:6 - the Lord God omnipotent

(b) Meaning of "omnipotent"--

God is able to do all things that are
consistent w/ His nature; character; He's
never exhausted by the exercise of His power.

(c) Problems--

(d) Value of this truth--



(7) God is perfect.

(a) Biblical testimony.

Deuteronomy 32:3-4 - Set perfect in His works

Psalm 18:30 - But thou art perfect

Psalm 19:7 - perfect in His ways

Job 37:16 = Perfect in knowledge

Matthew 5:48 - Perfect Father

Romans 12:2 - His will be perfect

James 1:17 - His gifts are perfect

(b) Meaning of "perfect"--

- That which is complete, whole, and lacks

nothing } As it stands, lacking nothing.
Tawhid } He is all that God ought to be.

(c) Problems--

(d) Value of this truth--

⑧ God is infinite

(a) Bib. testimony

Psalm 90:5 - the works; thoughts of God are beyond number

Ps. 71:15 - God righteousness; salvation beyond number

Ps. 89:2 very faithful & infinite

Ps. 103:12 forgiveness & sin "

Ps. 147:5 power & understanding "

(b) meaning of "Infinite"

From mercy Heb. "no number"

that which cannot be numbered \Rightarrow infinity

something without limits

to say ... means that He is wholly without limits
except those that are self-imposed.

vũng - night

φόβος ου φεύγειν

SEVOS -r -ov terrible, clear

~~Boutin~~ counsel

conseil *conseil*

TECHNOLOGY

EXPIOS TOS DVP
TOS TOS DVP

1 KUP 105
THIS IS

Bouleau - conseil

gig (verb) - become, be proved to be,

Sci 18v Fear

Suva may be able

exp. 11 - Bone, go

(9) God is incomprehensible.

(a) Biblical testimony.

Job. 5:9 *His greatness is unsearchable
(can't be traced out)*

Job 11:7 - can you by searching find out God?
(trace out God)

Psalm 145:3 - His greatness is unsearchable

Isaiah 40:28 *His understand is unsearchable*

Romans 11:33 *~ O the depth ...*

*How unsearchable are His ways!
His judgments passed judgment*

(b) Meaning of "incomprehensible" --

- God cannot be completely comprehended by any finite mind

(c) Problems--

(d) Value of this truth--

νηστεία - ~~fast~~

σανάδ - terrible clever

γίγνομαι, γεννηθωμαι, εγενόμην become

δείχνω ~~ε~~ δείχνων δείχνειν - Fear

- καθημαι - sit

- κείμαι κείομαι - lie [down]

- φοβεομαι - fear

- μάκιστα - very much

- τερεύομαι - go much, great; pl. so many

αγιός ου Θεού

Attributes of goodness

-35-

transferable

transferable

c. The moral attributes of God. It is through the moral attributes that the goodness of God is revealed in a clear way. Biblical testimony affirming the goodness of God is abundant (cf. Psalm 25:8; 33:5; 52:1; 103:1-22; Mark 10:18; Romans 2:4; 11:22; etc.). While the moral attributes exist only in God in an absolute state the moral attributes found in God in an absolute state exist in man in a relative sense. This is true because man was created in the image of God. The degree to which one will manifest these traits depends on one's spiritual condition. The Bible teaches that:

(1) God is holy.

(a) Biblical testimony.

Psalm 99:5,9 - for He is holy ... for the Lord our God is Holy

Psalm 145:17 Holy is All His works

Isaiah 6:3 Holy, Holy, Holy is the Lord of Hosts.

Revelation 4:8

Isaiah 57:15 - His name is Holy

I Peter 1:15-16 Be ye holy for I am Holy.

(b) Meaning of "holy"--

hagios, agios - greek > to set apart

kadosh - heb.

① Holiness of divine majesty: God is absolutely separate from all that is earthly or created (Ps. 99:1-3)

② Holiness of moral purity: God is absolutely separate from all that is morally unclean (Ps. 99:4-9)

(c) Problems--

(2) God is truth

Ⓐ Biblical testimony

Ps. 31:5 - the word of God is truth

Is 65:16 He is the God of truth

John 14:6 Jesus said I am the way the truth

" 17:3 the truth God

1 Thess 1:9 serve the living & true God

Tentative defin. of true

- something that conforms to a standard
norm

① God is true God in that His being conforms
exactly to the highest possible ideal of what
God ought to be. John 17:3

② God is the truthful God - His kn. & His words
conform exactly to reality, to thought and to
existing reality. John 17:17

③ God is God of truth in that all truth is grounded
in His own being & nature. Ps 31:15

(3) God is love.

(a) Biblical testimony.

Isaiah 63:9

OT.

Hosea 14:4 - I will love them freely

John 3:16

I John 3:1

N.T. I John 4:7-10 - God is love [dynamic God's person power]

(b) Meaning of "love" -- [Dr. McClain] is it that in God which loves him to give himself/gifts voluntarily righteously & eternally for the good of personal & beings regardless of their merit or response.

(c) Problems--

(d) Value of this truth--

(4) God is righteous.

(a) Biblical testimony.

Psalm 11:7

Psalm 145:17

OT Jeremiah 23:5-6 - the Lord our righteousness

Romans 2:25-26

NT John 17:25 - o righteous Father

Heb. 3

(b) Meaning of "righteous" --

the idea of "straightness" \rightarrow Tzadik - a straight line

Prov 3:25-26 \rightarrow ① non-transferable righteousness -

John 3:21-22 \rightarrow ② imputed righteousness -

(c) Problems

(d) Value of this truth--

(5) God is faithful.

(a) Biblical testimony.

Deuteronomy 7:9 - *an faithful God*

Psalm 119:10

Lamentations 3:23

I Thessalonians 5:23-24 - *faith is the ~~mark~~ ^{mark} of the world*

I John 1:9

(b) Meaning of "faithful"-- *to be firm, steadfast, reliable, trustworthy*
- *God is completely trustworthy -*
all His words and ways

(c) Problems--

(d) Value of this truth--

(6) God is merciful.

(a) Biblical testimony.

Deuteronomy 4:31

the Lord thy God is a merciful

God

Psalm 57:10

Psalm 119:64

Psalm 137

II Corinthians 1:3

the Father of mercies

(b) Meaning of "mercy"--

(Gr - ελεη) (Ach - ^{אֶלְעָנָה}) pity / compassion

God is constantly displaying His compassion toward man in forgiving their sins and releasing them of their miseries

(c) Problems

(d) Value of this truth--

3. The unity of God. Belief in one God is the stress of monotheism. This truth is locked in the heart of the Bible. That there is only one God is taught in the Old and New Testaments. The unity of God repudiates every form of polytheism.

a. Biblical testimony for the unity of God.

Deuteronomy 4:35,39

Shema

[Deuteronomy 6:4-5] { *Hear O Israel the Lord our God is one God*

Isaiah 44:6-8

Isaiah 45:5-6

Mark 12:29-30

John 10:30

Romans 3:29-30

I Corinthians 8:4-6

James 2:19

Jude 4

W

b. Meaning of the unity of God.

(1) Divine nature is undivided and indivisible.

(2) Excludes all other gods.

(3) Unity compatible with the concept of trinity.

kw

c. Value of this truth.

(1) Theologically--

because God explains the concept of cause
& effect

(2) Spiritually--

— 1 way of salvation / 1 way of worship

(3) Scientifically--

— teleological character of the universe

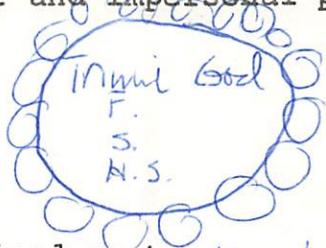
(4) Socially--

— establishes the basis for unity of mankind.

4. The Triunity of God.

Dr. McClain called this doctrine "the Fundamentals of the Fundamentals of the Christian Faith" (unpublished notes). Such a designation is verified through a systematic study of the Word of God, which reveals the fact that every doctrine in Scripture is inter-locked into this eternal truth. It is indeed the cohesive force of the unique and distinct logic of Christianity. The triunity of God exalts the Christian Faith above all other religions, and separates it from all other religions. Its theological and practical values cannot be overstated, for without this concept, Christianity would be just another form of monotheism, which at best presents an unclear and impersonal picture of the God of the universe.

Best place to begin theology

a. Some basic facts.

1) Why the name "trinity" is inadequate when talking about the Godhead.

trinity emphasizes 3 person

Trinity (better) 3 person one essence
true, not for the head but for the heart.

"Love & Faith we're at home in the mystery of the God we're
kneeling in worship. out side" - Tozer

2) Why this doctrine is so important.

would be just another monotheistic religion

— tiered be no incarnation.

Jesus wouldn't be God.

3) Why the complete revelation of this truth follows the doctrine of the unity of God. *But no conflict*

1. Meeting need of the day - Polytheism ruled the day - they needed to hear the Shepherd (Isa. 40:11)

2. Fact 2 Progressive revelation rules out an anachronism

— in the Bible: something out of its time setting —
when word became flesh; dwelt among us.

b. The implication of the doctrine in the Old Testament.

1) The plural name for God appearing in Genesis 1:1 (Elohim). Note: The plural name is used with a singular verb.

and revealed at
right time →

2) The plural pronouns used of God.

Genesis 1:26

Let us make man in our image

(image) — our likeness

thelema — dominion.

Genesis 3:22

The man has become as one of us knowing
good and evil.

Genesis 11:5-7

Let us go down & there confound
their language

Isaiah 6:8

"Holy Holy Lord God Almighty .."

when shall I send who shall go for
us ..."

3) The plural verb used with God in Genesis 35:7.

plural noun + plural verb

Elohim —

4) The name of God applied to different persons
in the same setting.

Genesis 19:13,24 Sodom, G

God on earth w/ 2 angels

God in heaven rain down fire + brimstone

Psalm 45:6-7

God speaking to God "Your throne reverberates
forever"

Psalm 110:1 (cf. Matt. 22:41-46)

Lord rule to my lord

Isaiah 44:6 —

Hosea 1:6-7 —

5) The fact of three persons implied.

Genesis 1:1-3

Numbers 6:23-27 The Lord

The Lord

The Lord

Psalm 33:6

Isaiah 48:16: "And now the Lord God has sent me, His Spirit."

Isaiah 61:1

Isaiah 63:9-10

c. The revelation of the doctrine in the New Testament.

1) Triunity is established upon the Old Testament doctrine of unity as seen in Mark 12:28-31.

quotes Shema (Deut. 6:4) 3-in-1; 1-in-3
in no way denies Shema. Jesus, reveled of the trinity,
upholder of the Shema.

2) The appearance of three persons, and each one is called God.

John 6:27--The Father is called God.

Hebrews 1:8--The Son is called God.

Acts 5:3-4--The Holy Spirit is called God.

3) Each person is clearly distinguished from the other two.

Matthew 3:16-17 *Baptism of Jesus -*
X in water - H.S. coming from heaven - Father's
voice from heaven

Luke 1:35

John 14:16,26

John 15:26 another one will come - just like me

4) The unity of these three persons is declared showing they are not three Gods.

John 10:30; 17:21--Father and Son are one

I; my Father and One

Con

1 self-existent

- 2 infinite
- 3 eternal
- 4 immutable
- 5 perfect.
- 6 omnipresent
- 7 omniscient
- 8 incomprehensible

1 Holy

2 true

3 lover

4 righteous

5 faithful

6 merciful

I Cor. 3:16--Father and Spirit are one.

Romans 8:9--Son and Spirit are one.

John 14:16,18,23--Father, Son, and Spirit are one.

5) The three persons are co-equal in every way.
Each one is called God (see #2).

A consistent association exists between them as seen in Matthew 28:19 and II Cor. 13:14.

Baptismal verse

equal

benediction

- grace -

equal

The Spirit knows the things of Christ and of God as disclosed by John 14:26; 15:26; 16:12-15; I Cor. 2:9-13.

Get to

The three appear in different orders as seen in:

Ephesians 4:4-6

one spirit -
Lord -
Father of All -

Ephesians 5:18-20

I Cor. 12:4-6 -

II Thess. 2:13-14

I Peter 1:2-3

Jude 20-21

6) A specific order exists among the three persons as to their work. The Father is first, the Son is second, and the Holy Spirit is third. The Son is subordinate to the Father, and the Holy Spirit is subordinate to the Father and to the Son. Compare:

Matthew 28:19

John 14:26

John 15:26

I Cor. 8:6

Eph. 2:14-18

Eph. 5:20

NOTE: The subordination is voluntary as revealed in Philippians 2:5-7.

d. The Practical Value of this Doctrine.

1) It explains the fact that God is love.

concept of love unless it relates to another person

2) It explains how Jesus could reveal God.

3) It explains the logic of the divine plan of salvation.

4) It establishes the basis for believing in a personal God.



Assignment :

JK

==

read book train

over 6 pg summary

April 26

5) It provides the foundation for human relationships.

Q 50

e. Some Problems related to this Doctrine.

1) How can God be one and three at the same time?

The doctrine of Triunity is beyond complete human understanding. There is no adequate analogy in this world to illustrate the truth of this Biblical fact. Suggested illustrations lose either the unity of the Godhead implying three Gods, or lose the triunity by making the Godhead one person. It is through faith that this truth is perceived. (Heb. 11:6)

It is to be noted that God is one as to His being, and three as to His personality. The best illustration of this infinite fact is John 17:11 where Jesus prayed that "they may be one as we are."

2) What is meant by the following terms as applied to Christ?

Monogene (Only-begotten)

MONOGENE

Prototokos (first-begotten)

PROTOTOKOS

3) What is meant by the self-emptying of Christ as it .. appears in Philippians 2:7?

Wrong Views:

NOTE: Destructive views of the person of Christ are as follows:

Arianism--Christ was a created being and thus less than God.

Socinianism--Christ was only a man.

Sabellianism--Said that Christ has no real subsistence, and that the Holy Spirit was non-existent.

Patrilinearism--The Father suffered on the Cross.

Monarchianism--Christ was a man indwelt by the divine Spirit exalted to the position of Son.

Correct View:

Self-existent
Infinite
Eternal
Immaculate
Perfect
Omni-present
Omni-silent
Omni-potent
Omni-comprehensible

Holy
True
Love
Righteous
Truth
Worthy

IV. DECREES OF GOD.

EN

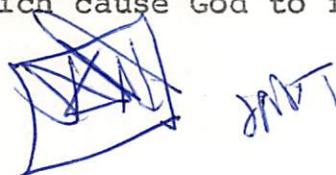
A. Definition of Decrees.

It is to be noted that theologians speak of the plan of God as the decree of God from the standpoint that God's plan is one complete thought in God's mind from the very beginning. However, in analyzing the plan of God, theologians speak of the decrees of God, which are the many aspects of the one decree or plan of God.

The decrees of God have been defined in various ways. Among conservative theologians agreement exists in relating the decrees to the complete plan of God. Combining several distinct facts from different sources, the following definition is suggested: "The decrees embrace the eternal plan of God, which renders certain every past, present, and future event of the universe. These decrees are in accord with the direct and permissive will of God based upon the perfect freedom, wisdom, and holiness of God, and are designed to secure the ultimate glory of God." An analysis of this definition reveals the following facts:

1. The Decrees are eternal. There is no after-thought or second-guessing on God's part, because they are part of one perfect, comprehensive plan (Eph. 1:11; 3:11; Romans 8:28).
2. The Decrees encompass every event of the past, the present, and the future in God's universe. These events are outside of God's eternal and infinite person (cf. Isa. 46:9-11; Dan. 4:34-35; Acts 17:26; Eph. 1:11; Rom 8:28).
3. The decrees are fixed by the direct and permissive will of God. Divine sovereignty and a human responsibility appear as cause and effect in rendering the certainty of the decrees (cf. Rom. 8:28-30; Eph. 1:11-14; Acts 13:44-48).
4. The decrees originated in God's absolute freedom. He did not have to decree anything (cf. Isa. 14:24-27; Eph. 1:11).

5. The decrees are based on God's infinite and perfect wisdom. Although incomprehensible, no event in God's universe is outside of this fact (cf. Rom. 8:28-30; 11:33-36; 12:1,2; and Isa. 55:8-9).
6. The decrees are inter-locked into the holiness of God. Every way and work of God reflects this Biblical fact (Isa. 6:3; Ps. 22:3; 145:17).
7. The decrees are designed to bring complete and supreme glory to God. This is the ultimate purpose of every event in the universe (Col. 1:16; Rev. 4:11; Eph. 3:20-21; Jude 24-25).
8. The decrees are perfect in thought, in structure, and in execution, because they evolve from the attributes of God which cause God to function in a perfect way.



B. Classification of Decrees.

The decrees of God are revealed in the works of God, and these works are the basis for the classification of the decrees. As one would expect diversity of classification is evident among theologians; however, similarity of terminology and basic ideas is apparent in the framework of the classification. Keeping in mind the ultimate purpose of the divine decrees to bring complete and supreme glory to the Triune God, the following is a brief and broad classification of them.

1. In the angelic realm.
 - a. The decree to create angels (Col. 1:16; Rev. 4:11).
 - b. The decree to permit the fall of certain angels (Isa. 14:12-17; Rev. 12:3-4; 7-10).

- c. The decree to assign the good angels to serve and to glorify God (Isa. 6:1-7; Heb. 1:7,14; Rev. 4:19).
- d. The decree to consign evil angels to eternal punishment (Matt. 25:41; II Pet. 2:4; Jude 6; Rev. 20-10).
- 3. In the moral realm.
 - a. The decree to constitute Adam the representative of the human race (Rom. 5:12-21; I Cor. 15:22; Gen. 2:7-18).
 - b. The decree to permit the fall of man in Adam (Gen. 3:1-7; Rom. 3:23; 5:12).
 - c. The decree to judge Satan (Gen. 3:14-15; Rom. 16:20; John 12:31; 16:11).
 - d. The decree to judge Adam, Eve, mankind, and the whole creation (Gen. 3:16-19; Rom. 5:12; 8:18-25; Rev. 20: 11-15).
- 4. In the spiritual realm.
 - a. The decree to provide salvation through Christ (Gen. 3:15; John 3:16; Rom. 5:6-8; I John 2:1-2).
 - b. The decree to save Israel (Gen. 12:1-3; Jer. 31:31-34; Rom. 11:25-27).
 - c. The decree to save Jews and Gentiles as one in the body of Christ, the Church (Acts 15:14; Eph. 1:3-15; 2:14-22; 3:1-12; I Cor. 12:12-13; Eph. 1:22-23); to commence, continue and consummate this work of salvation (Rom. 8:28-30; Phil. 1:6; Eph. 5:25-27; I John 3:2).

C. Importance of Decrees.

Belief in the decrees is both theologically and logically sound. The practical values of this fact are revealed as follows:

1. It reflects the principle of faith, which is a prerequisite for the approval and blessing of God.
2. It repudiates every form of thinking that subjects the fate of man and the universe to some finite cause as evolutionism, naturalism, or fatalism. Such a belief removes forever the concept of chance, accident, or unknown mystery as the reason for things that happen.
3. It encourages man to turn from finite man to the infinite God for salvation, strength, and sustenance, because He alone is adequate for every human need.
4. It instills confidence and courage into the lives of all who trust the God of the universe, because He is infinitely wise, just, and good. His plan is perfect, and can never change or fail.
5. It develops humility and meekness in finite man in the light of the greatness of the God of all creation. Man is led to ascribe all glory to God through a spirit of worship and gratitude.

D. Problems of Decrees.

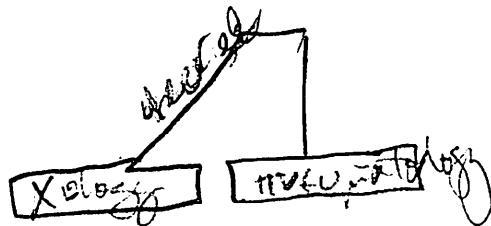
The decrees of God lock history into eternity in a manner understood completely only by the infinite God. It is expected, therefore, that finite man will have problems in understanding alarm, because faith enables man to accept infinite truth, and to grow experientially in the understanding of it (cf. II Cor. 5:7; Heb. 11:3,6). One should always remember that "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8-9). The following are the main pro-

Subject & decree
"decree"

DECREE = PURPOSE ~ PLAN OF GOD

BEFORE GOD AS A SINGLE, COMPLETE
WHOLE.

The original ^{the} separate one decree
into several decrees e.g.



OKW

-54-

1. The different orders of the decrees.

a. Problem explained.

b. Proposed solution.

2.

The decrees nullify human freedom.

a. Problem explained.

If everything pre-arranged - just puppet

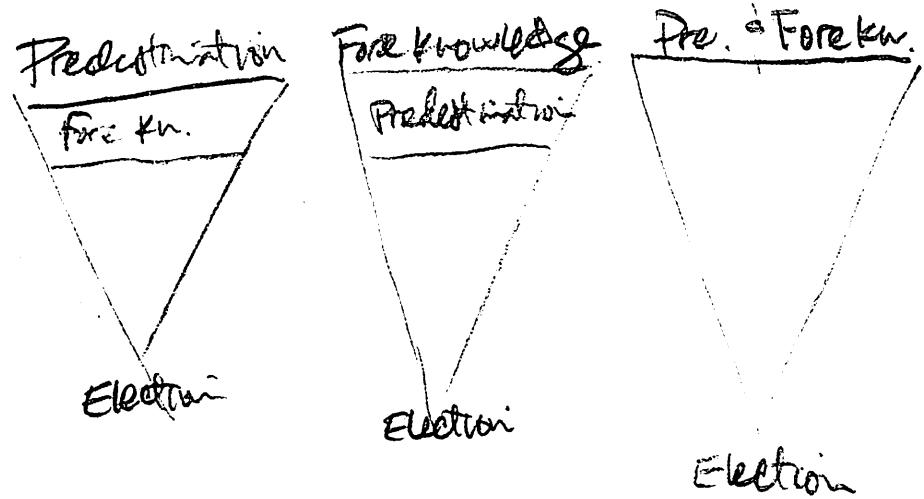
b. Proposed solution.

3.

The decrees paralyze human effort.

a. Problem explained.

no incentive for exercise. Human will



b. Proposed solution.

properly understood knowing truth (and his
- truth) that it will rendering motivation
to continue
God's will. Not P.
nothing makes sense
(i.e., p. is perfect plan)

④

4. The decrees impugn the love of God.

a. Problem explained.

P God's love perfect - impartial
how can we justify that some have
been elected & a to be saved; others lost

b. Proposed solution.

Bible only teaches election to salvation
to election to judgment
Book of life - no Book of death

⑤

5. The decrees impugn the justice of God.

a. Problem explained

P God elected some to be saved - He's not just

Salvation is not a matter of justice but a matter
of grace [baptized]

b. Proposed solution.

Any body no P is fault with God over
issue of election is really blind to fact of Calvary
"sovereign"

6. The decrees make God the author of sin.

a. Problem explained.

problem explained.
P God's plan is eternal than God decreed
all things including sin.

b. Proposed solution.

contradict - of

① God can't be author of sin

2. God is Holy 14.6:3; Rev. 4:8

b. ^h ⁿ good at 1:17 wk 10:18

C. " can't tempt man to sin. 1:13
All

② Father is the cause of son's ^{other} son.

a. the rebellion against God 18.14:12-14

b. as illustrated by Hestenes *et al.* *J. nucl. Gen.* 3

d. " " " " that fact that we

the deliver of the world Rev. 12:9

③ Sin is a moral issue

It's a result of the freedom of choice

b. to the migration to good - "Gods good"

c. to offset completely by plan of redemption.

Self-existent
infinite
eternal
uncaused
omnipotent
omnipresent
omniscient
uncomprehensible

Holy
true
love
righteous
Fifth
way

V. WORKS OF GOD.

57-

KA def.

A. Creation.

The works of God execute the decrees of God. Keep in mind that the decrees of God comprise the total plan of God. To create is logically the first decree of that plan, for nothing could precede the work of creation except the mutual activity of the Godhead as Eternal Spirit. Scripture is silent relative to that precreation activity focusing <sup>Phil. 2
Prov. 8</sup> exclusive attention upon the works of God in the realm of creation. Discussions of divine activity prior to the work of creation are of little value because they are purely philosophical in character. On the other hand, the phenomena of time, space, and mass point to the fact of creation, which provides a basis for profitable and practical study.

What is meant by creation? A quick scan of books on theology will reveal many definitions of this vital subject. In many cases over-simplify the meaning of this term and thus conceal many important facets of this complex truth. It is for this reason that the following definition is somewhat longer than most: "Creation refers to the divine activity of the Triune God in the beginning, which brought into existence the whole visible and invisible universe without the use of pre-existing materials through the power of the Word of God, in accord with the perfect freedom, will, and wisdom of God, and for the express purpose of the glory of God." The following facts are contained in this definition:

1. The work of creation is attributed to the divine activity of the Triune God. This statement affirms the fact that all things were created by God (Jer. 10:10-12; Acts 4:24; 17:24; Rom. 11:36; Eph. 3:9; Heb. 1:10). It also discloses the fact that each person of the Godhead engaged distinctly in this work. It originated in God the Father (I Cor. 8:6); mediated by God the Son (John 1:3, 10; Eph. 3:9; Col. 1:16; Heb. 1:2, 10); completed by God the Holy Spirit (Gen. 1:2; Ex. 31:1-5; Job 26:13; Psalm 104:30).
2. The work of creation occurred in the beginning. "In the beginning God created the heaven and the earth" declares Gen. 1:1. This majestic statement reveals the fact of the beginning, but does not pin-point the date of creation.

Self-existent
finite
eternal
unconditioned
unbiased
potent
silent
wise

Holy
Truth
love
right
Truth
way

3. The work of creation brought into existence the whole visible and invisible universe. This includes all material and immaterial creatures and objects (Ex. 20:11; Col. 1:16). There was a time when the universe did not exist (Ps. 90:2; John 17:5, 24; Eph. 1:4; I Pet. 1:20).
4. The work of creation was accomplished without the use of pre-existing materials. Hebrews 11:3 confirms this fact. It is necessary to distinguish between immediate and mediate creation. Immediate creation refers to the first act of God in the creation of the initial substance of the universe. Mediate creation denotes the subsequent acts of God which shaped and transformed the raw materials into their respective forms before the fall of Adam.

NOTE: Since God used divine energy to create, it is incorrect to say that He created ~~ex~~ nihilo (i.e., out of nothing), unless by this is meant that He brought into existence material phenomena from non-existing material phenomena.

5. The work of creation was performed by the power of the Word of God. Creation was a direct result of the spoken word of God. It was an instantaneous and perfect work (Gen. 1:1-2:3; Ps. 33:6; Heb. 11:3). The Word was filled with divine energy because it came from God who is the source of all energy (I John 1:5).
6. The work of creation was in accord with the perfect freedom, will, and wisdom of God. There was nothing outside of God which caused Him to create, but He acted freely in compliance with His expressed will based on His perfect wisdom (Ps. 148:1-8; Jer. 10:12; Col. 1:16; Rev. 4:11).
7. The work of creation was accomplished for the sole purpose of the glory of God. That same motive which caused God to decree creation activated Him to carry out the decree (Psalm 19:1; 96:1-13; Isa. 40:26; 43:7; Psalm 8:1; Col. 1:16; Rev. 4:11).

Rd.

In conclusion note:

- a. We believe the information deduced from the definition of creation demonstrates the illogic and untenability of atheism, agnosticism, polytheism, pantheism, dualism, fatalism, evolutionism, humanism, naturalism, and every anti-monotheistic-supernaturalisticism.
- b. The world created in the beginning was perfect and in harmony with God (Gen. 1:1-2:3). The laws of decay and death were non-existent in that world, because there was no sin.
- c. The present imperfect state of the world is a result of sin (Gen. 3:1-24; Rom. 5:12; 8:18-22).
- d. The present imperfect state of the world will continue until the return of the Lord Jesus Christ (Rom. 8:18-22; Rev. 19:11-22:5).

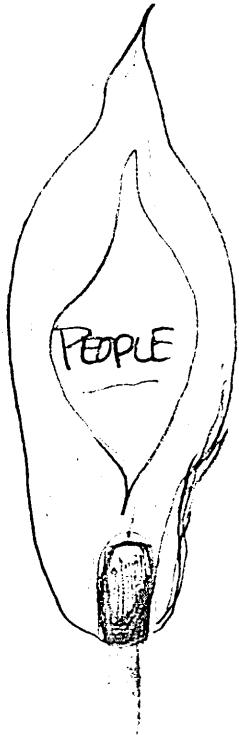
Xin

B. Preservation.

The work of creation is for the glory of God. Preservation of creation is essential to achieve this goal. Therefore, the decree to preserve creation follows logically the decree to create. Preservation may be defined as : "The continuing work of the Triune God in maintaining the cohesive and stable structure of the entire created universe with all its laws, properties, and processes by the power of the Word of God." From this definition, observe the following facts:

1. Preservation is a continuing work distinguished from the work of creation. This fact is made clear through the comparison of Genesis 2:2 with John 5:17. Also note Nehemiah 9:6.

2. Preservation is the continuing work of the Triune God.
It is true that the Son of God is given the place of preeminence in this work as in creation; however, it is also true that the Father and the Holy Spirit are involved in this work (cf. Psalm 104:30; John 5:17; Col. 1:17; Heb. 1:3).
3. Preservation involves the maintenance of the cohesive and stable structure of the entire created universe with all its laws, properties, and processes. Note the following facts:
 - a. The molecular structure of the universe is sustained through the work of preservation (cf. Col. 1:17; Heb. 1:3). Here is the explanation of atomic cohesiveness.
 - b. The consistency of the laws of nature is a reflection of the work of preservation (cf. Gen. 8:21-22; Jer. 51:16; Psalm 29:3; 104:14; 19-22, 28-30; 148:1-6; Matt. 5:45; Acts 14: 14:17; Heb. 1:10-12).
 - c. The maintenance of man's existence is based on the work of preservation (c. Deut. 30:19-20; Acts 17:28).
 - d. The continuance of all things is dependent upon the work of preservation (Ps. 104; 145:15; Dan. 5:23; Heb. 1:3).
4. Preservation is the continuing work of the divine Word (cf. Heb. 11:3 with 1:3). The same Word that brought the universe into existence has been sustaining the universe.



In conclusion note:



a. The work of preservation manifests the loving-kindness and faithfulness of God (Psalm 36:5-9).



b. The fact of the work of preservation is assumed by all scientific study of natural phenomena. It is true, however, that natural science does not relate this fact to the work of God. This is unfortunate and most regrettable, because it denies God the glory due to Him, and also is an impediment to man's progress in learning of the marvel of creation.

- c. The work of preservation is a very practical doctrine to the Christian. Properly understood it will prove to be a source of continuing comfort and assurance in the midst of the confusion that exists in the world.

- d. Knowledge of this doctrine may be used by the Holy Spirit to cause the unsaved to consider seriously the need of salvation. This could possibly be a stepping-stone toward that end.

C. Providence.

From the etymology of this word, which means "to see in advance," has come the idea of foresight in providing for the future. But in theology the term has a special meaning in relation to the ultimate end of creation. It may be defined as: "The continuous activity of the Triune God in exercising care and foresight in providing for the effective movement of all the physical and spiritual events in the universe toward their predetermined goal in accord with the perfect plan of God." The following facts are to be considered in the study of this particular work of God:

- 1. Providence is to be distinguished from preservation. While preservation refers to the divine maintenance

of the cohesive and stable structure of the whole universe, providence stresses the divine care in the coordinated, consistent movement of the whole universe toward its foreordained goal.

2. As true of the work of creation and preservation, the work of providence is attributed to the Triune God. Equally true is the emphasis upon the part of the Son in this work (cf. Gen. 6:3; Matt. 10:29; John 5:17; Isaiah 9:6; Heb. 1:3).
3. The providence of God extends to every realm in the whole universe. Observe the following:
 - a. Laws in control of the universe (Josh. 10:12-14).
 - b. Control of plant life (Jonah 4:6).
 - c. Control of animal life (Jonah 1:17; 4:7; Matt. 17:27).
 - d. Man's birth and his career (Jer. 1:5; Gal. 1:15-16).
 - e. The death of man (Deut. 32:48-50; John 21:19).
 - f. The needs of man (Matt. 5:45; 6:8,11,26; Acts 14:27).

- g. Guidance of God's people (Isa. 42:16; Hos. 2:6).
- h. Ministry of God's servants (Phil. 1:12; Eph. 3:1).
- i. Salvation of sinners (Acts 8:26-39; Philemon 15).
- j. Temptation and deliverance (I Cor. 10:13).
- k. Sphere of prayer (Rom. 15:30-32; Acts 21-28).
- l. Punishment of evil man (Acts 12:25).
- m. Rise and fall of nations and rulers (Job 12:23-25; Psa. 75:6-7; Dan. 4:17, 25; Acts 17:26).
- n. Trivial things and events (Esther 6:1; Matt. 10:29-30).
- o. Acts of believers (Phil. 2:12-13).
- p. Acts of good angels (Dan. 9:21).

- q. Plan of salvation (Acts 2:22-23).
- r. Evil acts of man (Gen. 50:20; Psa. 76:10; John 19:11; Acts 4:26-28).
- s. Acts of wicked spirits (Job 1:12; 2:6; I Kings 22:19-23).
- t. The security of the believer (Psa. 121: Rom. 8:28; II Cor. 2:14).

4. The work of providence is performed by God through supernatural and miraculous acts (Isa. 37:33-36; Acts 2:4-11); by the laws of nature (Ex. 14:21; Psa. 148:8); and through the freedom given to man and angels (Matt. 26:24; 3:17-18; Dan. 10:10-14; II Cor. 4:3-4; Rom. 16:20).

5. In relation to the evil acts of man and Satan, theologians describe the work of providence as preventive (Gen. 20:6); permissive (Acts 14:16; Rom. 1:24) directive (Gen. 50:20; Prov. 21:1); and determinative or limitative (Job 1:12; II Thess. 2:7). Note Isaiah 10:5-15.

In conclusion note:

- a. Scripture, in speaking of the work of providence, at times attributes acts directly to God, which He merely allows to happen (cf. I Chron. 21:1 with II Sam. 24:1; Job 1:12 with 1:21; I Chron. 10:13-14 with 10:2-4).

- b. The work of providence is concealed in the mind of God, and unless revealed in advance, cannot be known until the events have happened (I Cor. 2:6-8; Rom. 11:25-36).
- c. The work of providence is a practical truth. An adequate understanding of this doctrine will enable the believer to experience the peace and comfort of God, and lead the believer to live a godly life (Psa. 4:8; 121; Phil 2: 12-13; Rom. 8:28).
- d. The work of providence reveals the true explanation of all events in the universe. It manifests the inadequacy of opposing views as partial providence, chance, or fatalism as an explanation of these events. Knowledge of this doctrine could also be used by the Holy Spirit to cause the unsaved to think seriously of the need of salvation.

D. Salvation.

DMI

Vast and complex is the study of salvation. All conservative theologians agree that redemption is the central theme of the Bible. Every event in Scripture is integrated into the revelation of the divine plan of salvation. The marvel of this perfect plan is unfolded progressively from Genesis through Revelation. Since the study of redemption belongs to the branch of theology called soteriology, the subsequent discussion will be general and restricted. No attempt is made to treat the various technical terms of the many facets involved in this subject.

- 1. Salvation is a work of the Triune God. It has its origin in God the Father (John 3:16; Eph. 1:3; I Pet. 1:2-3); mediated through God the Son (Rom. 5:1; Col. 1:14); Accomplished in the life of the believer by the power of the Holy Spirit (John 3:5; Titus 3:5).

Because salvation is a result of the sinless life and substitutionary death of the Lord Jesus Christ preeminence is always ascribed to Him (Rom. 3:24; 5:8; II Cor. 5:21). He is the door of salvation (John 10:9; 14:6), and without Him there is no salvation (Acts 4:12; 16:30-31).

Tricology

2. Salvation is a work which embraces the totality of man--spirit, soul, and body (I Thes. 5:23). Any view of salvation which omits the body is inadequate. While the redemption of the body awaits the future (I Cor. 15:51-58), Scripture teaches that it is presently the possession of God (I Cor. 6:13-20).
3. Salvation is a work that deals with all sin--past, present, and future (Isa. 53:5-6; II Cor. 5:21; I John 1:7; 2:1-2). The legal and moral effects of sin have been eradicated by the death of Christ (Heb. 9:11-28; 10:10,14).
4. Salvation is a work that has three aspects--past, present, and future. Believers have been saved (Eph. 1:4; II Tim. 1:9); are being saved (I Cor. 1:18);

and shall be saved (Rom. 5:9-10; I Pet. 1:5). Note also Rom. 8:28-30 and Ephesians 5:26-28.

5. Salvation is a work that bestows upon the believer all the spiritual blessings of God (Eph. 1:3; II Pet. 1:3; I Cor. 3:21-23). The believer lacks nothing in Christ (Phil 4:19; Col. 2:9-10; Rom. 8:32).
6. Salvation is a work that is eternal in duration (John 3:16; Titus 1:2). Its certainty is established in God (I Thes. 5:23-24; Phil 1:6; Rom. 8:28-30).
7. Salvation is a work made available to man through the preaching of the Gospel (Rom. 1:16; I Cor. 1:18-21; Rom. 10:13-15). It is through faith in this message that sinners are regenerated by the power of the Holy Spirit (Rom. 10:9-10; I Cor. 15:1-2; Eph. 2:8-10). The Word that conveys the message of salvation also activates the response of faith on the part of the sinner (Rom. 10:17), and is the power behind the experience of regeneration (John 6:63; James 1:18-21; I Peter 1:23). Salvation is truly the gift of God Rom. 6:23).

CHRISTOLOGY--THE STUDY OF CHRIST

ABRIDGED OUTLINE

I. THE CHRIST OF ETERNITY

A. His Preexistence.

B. His Deity.

II. THE CHRIST OF HISTORY

A. The Incarnation of Christ.

B. The Virgin Birth of Christ.

C. The Life of Christ.

D. The Death of Christ.

III. THE CHRIST OF GLORY

A. The Resurrection of Christ.

B. The Ascension of Christ.

C. The Return of Christ.

"Take my yoke upon you, and learn of me," said Jesus, "for I am meek and lowly in heart, and you shall find rest unto your souls" (Matt. 11:29). Peter exhorts the children of God "to grow in grace and in knowledge of our Lord and Saviour, Jesus Christ" (II Peter 3:18). These admonitions are based on the fact that Jesus Christ is the sum and substance of the Christian Life (Phil. 1:21; Col. 2:9-10; 3:1-4). He is truly the center and circumference of redemption for the infinite quality of eternal life is locked in Him (I John 5:9-13).

Therefore, every born-again believer should be vitally interested in the subject of Christology, because it opens the way to study the marvel and majesty of the Lord Jesus Christ, who is the most unique and complex Person of the universe as the Son of God and the Son of Man. The doctrine of Christ treats the life and ministry of the God-man in a comprehensive manner. It begins in eternity and moves throughout history and culminates in eternity.

Philippians 2:6-11 will be used as the framework of reference for this study. Although concise in form, it is infinitely profound in its disclosure of the life and ministry of Jesus Christ in a chronological way. It thus provides an excellent basis for a systematic study of His life that should deepen our love and devotion for Him. Application of this knowledge will help us to grow in the likeness of His image (II Cor. 3:18). Bearing in mind that total conformity to His image is the supreme goal of salvation (Romans 8:28-30; Phil. 3:20-21; I John 3:2).

I. THE CHRIST OF ETERNITY

"Who, being in the form of God, thought it not robbery to be equal with God" (Phil. 2:6)

This verse opens the veil of eternity past allowing the believer to stand in the presence of the Godhead--Father, Son, and Holy Spirit and observe the unfolding of the plan of redemption. Special attention is focused upon the Son of God, who became the God-man to accomplish the work of salvation for mankind. The following distinct facts are revealed as to the Person of Jesus Christ:

A. His Pre-existence--"Who, being in the form of God."

In concise form the pre-existence of Christ affirms that He existed before anything was created. It teaches that the Son of God had no beginning. The present participle, "being," emphasizes the pre-existence of Christ. Now note how this fact is attested by the testimony of:

1. John the Baptist

John 1:15

2. Christ Himself

John 6:51,52
Bread of Life

John 17:5,24

3. The Apostles

John 1:1-2

Phil. 2:5-7

Col. 1:17

4. The Angel of Jehovah

Genesis 21:17

Exodus 3:1-2
Angel of the Lord

Judges 13:2-3

Matriarch Samson . Noah

cf. Judges 13:15-18 with Isa. 9:6 and Isa. 28:29

5. The Form of God

John 4:24 Heb. 9:14

God is Light

Hebrews 9:14

Other (if any) X)

John 1:18

2:17

Problems:

1
B. His Deity—"equal with God."

The true Church has always believed in the absolute deity of Jesus Christ without any reservation. As expressed by the Nicene Creed: "Christ is very God of very God: begotten not created: co-substantial with the Father." Co-substantial means that the Son is of the same substance or essence or being as the Father.

Denial or qualification of this doctrine undermines completely the redemptive value of Christ's death on the Cross. For it is indeed true, as stated by Athanasius in 325 A.D. at the Council of Nicea, "if Christ be not God, He cannot be our Saviour." That Jesus Christ is co-equal, co-existent, and co-substantial with God the Father is taught clearly in the Word of God. Observe the following facts which confirm this vital doctrine:

1. His Attributes prove His Deity.

Note: Attributes of personality need no discussion because Jesus Christ is a person that lived in history.

a. ~~material~~ ^{material} attributes revealing His greatness.

Note: Remember that these attributes exist only in God. Review the study on the Person of God for the meaning of these attributes.

1) Christ is self-existent.

John 1:4

John 14:6

Acts 3:15

Killed in a ^{body} / ^{spirit} / ^{spiritual} / ^{body} /

2) Christ is infinite.

Colossians 2:3

in ^{the} ^{body} ^{of} ^{the} ^{world}

Colossians 2:9

Matthew 7:17

28:18

3) Christ is eternal.

Isaiah 9:6

eternal / ^{spirit} / ^{body} /

I Timothy 1:17

I John 1:2

Non-transferable attributes ⁻⁷³⁻

C4) Christ is unchangeable.

Hebrews 1:10-12

not change in nature
change world - ^{thoughts, will}
Jesus ^{perhaps the same} all world change

Hebrews 13:8

the yesterday, today, forever

I Timothy 6:16

Only one who has immortality dwelling in
the light.

C5) Christ is perfect.

Colossians 1:19
lacks nothing, flawless, whole!

In him should all fulness dwell

Colossians 1:28

perfect, complete in Christ Jesus

Colossians 2:9-10

in him dwells all the fulness of the God-head
body

C6) Christ is omnipresent.

Matthew 18:20
Everywhere present in His whole person.

where two or three gathered together - there I
am in their midst.

Matthew 28:20

Great Commission

Is. I am with you always, even to the end
of the earth

Colossians 3:11

X is all of me all.

He. 14:18

I will not leave you comfortless - I will come
to you

7) Christ is omniscient.

John 6:64

John 16:30

now we are sure that you know all things

Colossians 2:3

In him are hidden all the treasures of wisdom
and knowledge.

8) Christ is omnipotent.

John 5:19

whatever the Father does, the Son does

Philippians 3:20-21

He is able to subdue all things to himself

Revelation 1:8

ref. ~~Rev.~~ Christ "Almighty one"

9) Christ is incomprehensible.

Matthew 11:27

no man knows the Son but the Father

Ephesians 3:8

unsearchable riches of Christ.

Ephesians 3:19

The love of God which passes knowledge.

Problems:

transferrable

b. ~~Moral attributes revealing His goodness~~

Note: Remember that God relates to man through these attributes in a personal way. It is believed that these attributes compose the essence of the "image of God" in which man was created (Gen.1:26).

1) Christ is Holy.

~~Set apart for God~~
Luke 1:35

Announcement of His birth

Holiness of Majesty
" and Purity."

"shall be call holy, the Son of God."

Acts 3:14

~~2nd servidom~~

Deny self and just one.

Revelation 4:8

Holy, Holy, Holy,

2) Christ is True.

~~Truth conforms to a standard~~
John 14:6



I am the way the truth...

I John 5:20

this is the true God, eternal life

Revelation 3:7

The one that is true

3) Christ is Love.

Giving dynamic that causes God to give of Himself

Romans 8:35-39

Id possess continually in

to those that don't deserve it

- who shall separate us from the love of X

Ephesians 3:19

To know the love of X that passes know.

II Corinthians 5:14

The love of X constrain's

Rom 5:5 - love of X is in us.

4) Christ is Righteous

He has straight character free of all wrong or evil.

I John 2:1

Jesus Christ the righteous one

II Timothy 4:8

righteous judge

Hebrews 1:9

He loved righteousness but hated iniquity

5) Christ is Faithful.

Revelation 1:5

Faithful witness

Revelation 3:14

Faithful witness

Revelation 19:11

Faithful & true.

6) Christ is Merciful.

Hebrews 2:17 active compassion in our weakness & forgiveness

merciful; faithful High Priest

I Timothy 2:1

Grace - mercy passed from God to man

Jude 21

W^o - looking for the mercy from our Lord V.C.

2. His Names prove His Deity.

The names ascribed to Jesus Christ comprise undeniable evidences of His Deity. There is no way whatever that anyone can refute the clear meaning of these names. Denial of them only confirms what they teach so plainly. Locked into the content of these titles is the fact of absolute and complete Deity.

a. Jesus is called "God".

John 1:1

word was God

John 1:18

only begotten God

John 20:28

my word my God

Romans 9:5

God blessed forever

Titus 2:13

Great God of our Savior Jesus Christ

Hebrews 1:8

The throne of God is forever; ever

I John 5:20

This is the true God of eternal life.

b. Jesus is called "the Son of God".

Matthew 16:15-17

Matthew 26:63-64

Matthew 27:54

John 5:25

NOTE: John 5:17-18 and 10:27-36

c. Jesus is called "The Lord".

Luke 2:11

John 13:13

Romans 10:9

Philippians 2:11

Revelation 2:18

NOTE: Isaiah 40:3; 45:5-6 and Matthew 3:3

d. Jesus is called "The Holy One".

Acts 3:14

Isaiah 48:17

Hosea 11:9

e. Jesus is called "The Lord of Glory".

Psalm 24:8-10

I Corinthians 2:8

f. Jesus is called "The First and the Last".

Revelation 1:17

Revelation 2:8

Isaiah 44:6

Isaiah 48:12-16

g. Jesus is called "The Alpha and Omega".

Revelation 1:8

Revelation 21:6

Revelation 22:13

NOTE: Revelation 22:16-19

Problems:

OMH

-81-

3. His Works prove His Deity.

The works performed by Christ speak eloquently of His Deity. Only God could perform these works.

a. Jesus created all things.

John 1:3

John 1:10

Ephesians 3:9

Colossians 1:16

Revelation 4:11

b. Jesus continues all things.

Hebrews 1:3

Colossians 1:17

I Corinthians 10:1-4

Revelation 1:8

c. Jesus saves sinners.

Luke 10:10

John 10:27-30

Acts 16:30-31

John 14:6

Romans 10:9-10

d. Jesus builds and maintains the Church.

Matthew 16:18

Ephesians 4:7-16

Ephesians 5:25-27

Revelation 2:1

Revelation 22:1

e. Jesus is the great High Priest.

Hebrews 4:14-16

Hebrews 7:25

I Timothy 2:5-6

Romans 8:34

I John 2:1-2

f. Jesus will raise the dead.

John 5:21

John 5:25-29

John 11:24-26

I Corinthians 15:20-22

g. Jesus will judge the world.

John 5:22,27

Acts 17:30-31

Matthew 25:31-46

II Corinthians 5:10

II Timothy 4:1

4. His Claims prove His Deity.

No mere human could make the claims of Christ without being judged a liar or insane by all. Astronomical in dimension, these claims supported by His life and ministry declare the fact of His Deity in a clear and certain manner.

a. Jesus claimed equality with the Father.

John 10:30 *I & my Father we are*

John 14:1

John 14:23 *For I am loves me He will keep my words*
I my Father will love him & will come into
John 17:3 ~~the~~ *I make our people w/ like*

Note: John 5:17-18

b. Jesus claimed to be the adequate source of every need.

Matthew 11:27: *Kh. S. God thru X.*

John 14:6 *I am the way...*

in *we comes to Father but by me.*
John 10:7-9 *Door to salvation.*

John 8:12 *light of the world*

John 7:37, 51 *water & life*

bread of life

John 6:35, 51

Matthew 11:28-30 rest for man's soul.

John 10:11 God Shepherd

John 10:28-30 place of security

John 15:1-5 source of energy of fruit.

John 11:25-56 resurrection in the light

Revelation 3:20 source of permanent; satisfying
Relationship.

c. Jesus claimed worship to Himself.

Matthew 14:31-33 - peter on the water

Matthew 15:25-28 Syro-phenician woman

Matthew 28:9-10 resurrection morning
(woman worship)

Matthew 28:16-18

(11 disciples following)

John 9:35-39 - led the blind man

NOTE: Worship belongs exclusively to God.

Revelation 22:8-9

clusively to God.
serving angel - Worshipping God

Acts 10:25-56 - Cornelius; Peter 11
14:11-15 - lystra two messengers

Matthew 4:8-10 Temptation in desert

Acts 12:21-23

Herd of the worms

NOTE: As God, Jesus Christ:

demanded worship—(John 5:23); honor Son as Father

is worshipped by the angels--(Hebrews 1:6);

is worshipped by the host of heaven--(Revelation 5:8; 7:9-12);

after taking the 7 seal book

will be worshipped by all--(Philippians 2:10-11).

d. Jesus claimed absolute authority over divine laws.

Matthew 12:6 the sabbath is God's

Matthew 12:8

Matthew 5:31-34, 38-39

bit cozy

} breakdown of systematic theology < cosmology
cosmology

-87-

Matthew 7:28-29

trust w/ authority
Mr. J. A. A.

Matthew 16:19

than do men say I am

5. His Influence proves His Deity

The life and ministry of Jesus Christ has produced a lasting influence upon the world. Since His unique birth some nineteen hundred years ago, millions of lives have been transformed by the power of the Gospel, and every aspect of society has experienced in some way the revolutionizing impact of His life and teachings. No other individual or collective group has ever borne a similar influence upon mankind in even a slight or remote way.

In a definite sense, the whole course of history has been shaped and molded by the life of Jesus Christ. This phenomenal fact argues decisively for His claim of Deity, because such could not be true if He were less than God. The thrust of Christ's redemptive ministry upon man living in a secular world is revealed through the remarkable history of the Church.

a. The Apostolic Church (30-100 A.D.).

Influence of Christ - amazing growth of Church
12 → 3000 → 15000 → ?

b. The Pre-Nicean Church (100-325 A.D.).

X -ianity state religion
edict 312 - allowed other religion
Nero to ~~Constantine~~
persecution
martyrdom

Authorship
 eastern church men - all book w/ Apostolically in canon
 western " " - written exclusively by Apostle

Antilegomena - 1. Hebrews
 speak like Antilegomena - 2. II Peter
 speak against Antilegomena - 3. Rev
 - 4. II John
 - 5. III John
 6. James
 7. Jude

c. The post-Nicean Church (325-500 A.D.).

Roman Catholicism growth overtake
 of Christianity - growth of papacy

325 Nice	363 Valerian	canon quest.
381 Constantiaople	382 Damasus	7 books N.T.
431 Ephesus - departs in	393 Hippo	
451 Calcedon - X both human divine	397 Cartage	
	498 2nd Hippo	

d. The Pre-Reformation Church (500-1500 A.D.).

Dark Age - Poly Cruciades conversion of Eng.
 Fall of Roman 476
 Birth of Muhammad 570

632 - 732 - missionaries swept world [732 Battle of Tours Charles Martel]

Roman Catholic control - 1 state & church.
 "orthodox" Christianity - the standard
 Peter "keys" - His keys

e. The Reformation Church (1500-1700 A.D.).

Bible to all nations
 Tyndale covered by wife.
 only priest could translate Bible
 1. literally - Jerusalem
 2. figuratively - church
 3. morally - believing soul
 4. analogically - heavenly state.

f. The Post-Reformation Church (1700-19--)

- revival of learning - art classic
 - scholasticism

Am. Govt. 1776
 1 Sm. 33:22
 Calvinism

Field - music; Arts
 Pietism - Pietism - Pietism -

CONCLUSION:

The Lord Jesus Christ is the full, final and perfect revelation of God, because He is God (Col. 1:15; 2:4; Heb. 1:3). Figuratively speaking He is the:

1. Divine Telescope through whom we see the majesty and magnitude of God's greatness and goodness in a grand and eloquent manner through His divine attributes.
2. Divine Microscope through whom we can see the marvel of God's greatness and goodness through His divine attributes in a precise and detailed order.
3. Divine Stereoscope through whom we can see the genius of God's Person and Plan. The intricate and infinite dimension of divine truth in all its relationships is disclosed in a coordinated, integrated, balanced, and harmonious form through the life and ministry of the Lord Jesus Christ.

In the light of these astronomical facts, we are constrained to say, "To God, only wise, be glory through Jesus Christ forever, Amen" (Romans 16:27).

II. THE CHRIST OF HISTORY

"But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross" (Phil 2:7-8).

Locked in the content of this passage is the life of the God-man from Conception to the Cross. Difficulty in understanding the Theanthropic (i.e. divine-human) Person of Christ is natural since this concept is infinitely profound. Intellectual frustration is eliminated by keeping in mind that divine truth is received and experienced by faith, not by feelings or intellect (Heb. 11:3, 6; II Cor. 5:7). For it is through this means that the believer continues to grow in the grace and knowledge of Jesus Christ (II Peter 3:18).

NOTE:

1. The last change was permanent, but the others were temporary.
2. There was no change in His Divine Essence.
returned to Heaven w/ glorified body.
5. The purpose of the Incarnation.
 - a. To reveal God to man (John 1:14,18).
B.c. → God remained mysterious except
 - b. To enable God to die to save sinners (Heb. 1:14).
one God couldn't die for sinners
 - c. To allow God to experience humanity (Heb. 4:15).
With humanity he turned obedience

+ D

215W



6

d. To permit God to reveal ideal humanity (I Peter 2:21).

reveal the true person (man)

B. The Virgin Birth Of Christ--"But made Himself of no reputation".

The Supernatural Conception and Virgin Birth are presupposed in the self-emptying of Jesus Christ. For the full meaning of this act could not become a reality apart from His unique entrance into history through the supernatural conception and virgin birth.

1. The Virgin Birth in Old Testament prophecy.

a. Genesis 3:15 with I Timothy 2:12-15

on H

b. Isaiah 7:14

c. Jeremiah 31:22

d. Isaiah 53:2

2. The Virgin Birth in the New Testament.

a. Matthew 1:18-25



b. Luke 1:26-38

short

c. Luke 2:48-49 (Implied)



d. John 6:30-51 (Implied)

e. John 8:14,23,39-48 (Implied)

f. Gal. 4:4

3. Problems related to the Virgin Birth.

a. No record in Mark and John.

T/F

b. The two genealogies in Matthew and Luke.

c. The verses referring to Joseph as the father of Jesus.

PIG



d. Alleged virgin births in heathen mythology.

TF

e. Objection to the biological miracle.

4. The Importance of the Virgin Birth.

a. It confirms the Word of God.

b. It affirms the sinlessness of Jesus Christ.

c. It complements the Supernatural conception.

over

ἀπότελος -α-ον
each

both

μνημός 10,000

στικτής
sup. art.

ἀναγκάζω
compel

ἴγνωμα ἴγνωμα
suppose, think + acc/infinitive

σιαφθέίω -οθέω
σιαφθέιψ (~~εφθάψι~~)

ἀσθραυψεν Strong, corrupt.

follow - επιποιεῖ εποικεῖ, επιόμνει

Circular
Reasoning

d. It protects the character of Jesus and Mary.

C. THE LIFE OF CHRIST

"And took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

The full meaning of these brief statements is revealed in the gospels which unfold the life of Christ in detail from conception to ascension. It is thus essential to study the gospels to secure a complete picture of the life of Christ. What follows is a concise survey of that material.

1. The Humanity of Christ.

Was Christ truly human? Was He a real man? The false theories of Apollinarianism, stating that the humanity of Jesus was incomplete, and that of Döketism, teaching that the humanity of Jesus was unreal, are still with us in some form today. That the humanity of Christ was genuine is supported by the following facts:

a. He grew and developed as a human being.

- 1) His prenatal period (Luke 2:5).
- 2) His babyhood (Luke 2:12,21-24).
- 3) His childhood (Luke 2:40-50).

open

οφέλισις

express seem
rephrase

(Οφέλισις) treasure

σιν enter, consent to enter

εκλεκτικός - select (eclectic)

(νέων)
influence - help

open out

οιντεύονται

IT is possible

οφέλισις point out declare

4) His manhood (Luke 2:52).

b.

He had the essential elements of a human being, body, soul, and spirit (I Thess. 5:23).

1) Body (John 2:21).



2) Soul (John 12:27).

3) Spirit (Luke 23:46).

c.

He possessed the necessary characteristics of a human being.

1) Human emotions (Isa. 53:2; Mk. 3:5; John 11:35; 12:27; 13:23; Matt. 26:36-44).

sorrow, anger, grief, joy

2) Human appetites (Matt. 4:2; 8:24; John 4:7; 19:28).

inflexion help

SÍS take
KATA down along according to

3) Human limitations (John 4:6; Luke 22:43; Heb. 5:8).

4) Human appearance (Matt. 13:55-56; John 4:9).

5) Human sufferings (Heb. 4:15).

(d) He had titles that refer to a human being.

1) Man (John 8:40; I Cor. 15:21; I Tim. 2:5).

2) Son of man (John 5:27).

3) Son of Mary (Mark 6:3).

4) Son of Abraham (Matt. 1:1).

5) Son of David (Matt. 1:1; 9:27; 21:9).

Ἴθοος εστιν κύπιος καὶ
εστιν συτηρητεῖν καὶ
τὸν οὐρανὸν

ανεγέρναι put up w/

Θεού Θρυππός

ανεγέρναι - put up w/

e.

He is described in ways that can only speak of a human being.

1) Jesus was a partaker of flesh and blood (Heb. 2:14).

2) Jesus was made of the seed of David according to the flesh (Rom. 1:3).

3) Jesus was of Israel according to the flesh (Rom. 9:5).

4) Jesus was of the fruit of David's loins according to the flesh (Acts 2:30).

5) Jesus was of the tribe of Judah (Heb. 7:14).

NOTE: In affirming the true humanity of Christ, it is necessary to stress that He was uniquely different to all men by virtue of His sinlessness. He entered this world as the holy child of God (Luke 1:35; II Cor. 5:21; Heb. 4:15). His humanity was truly normal from this standpoint, for sin in man is an abnormality and is not an essential part of human nature.

Concluding Notes on the Person of Christ:

1. The Bible teaches clearly that Christ is both true God and true man. He is the Theanthropic Person--the God-man.

rd - TF

Read

T/F

2. The God-man concept is the great mystery of the Christian faith (Matt. 11:27; I Tim. 3:16), yet believers are encouraged to study this mystery (Matt. 11:29; Phil 3:8-10; Col. 2:2-3).
3. The person of Christ always appears as one person in the role of the God-man (John 8:18,23,58; 16:7). Never separate His divine person from His human person (Heb. 13:8; I Cor. 15:47). The person of Christ is an indivisible unity.
4. The person of Christ is one person with two natures that operate distinctly from each other without conflict or confusion. (Rom. 1:3-4; 9:5).
5. The union of the two natures in Christ made it possible for one person to be the mediator between God and man (Job 9:32-33; Heb. 4:14-16; 7:25), because it enabled Him to fulfill all the demands for salvation (Heb. 2:17-18).
6. The Council of Chalcedon in 451 A.D. refuted the heresies of Nestorianism, which divided the person of Christ, and Eutychianism, which confused the two natures of Christ, by affirming:

He is one Christ, existing in two natures without mixture, without division, without separation; the diversity of the natures not being destroyed by their union in the one person; but the peculiar properties of each nature being preserved and concurring to the One Person.

This ancient and unique statement guards against the basic errors of dividing the Person of Christ or confounding the natures of Christ.

2. The Ministry of Christ.

Jesus said that "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). Christ was divinely ordained to be the Servant of Jehovah (Isa. 52:13), for this cause "He took upon Himself the form of a servant" (Phil. 2:7). He thus performed His ministry that lasted three to four years in the lowly position of a doulos—bond servant.

- $\alpha\mu\lambda\epsilon\gamma\nu$ - gather
- $\phi\rho\alpha\zeta\omega$ - [point out] declare
- $\epsilon\pi\phi\iota$ - about
- eis - about

- $\Omega\eta\omega\kappa\rho\sigma$ - treasure

$\sigma i\omega$ cause to enter, enter; but
point at
hosted with

$\sigma i\omega$ twice

KAT κ Sown along; according
to

a. His Baptism--the public announcement of His ministry (Matt. 3:13-17).

1) The circumstances of the baptism, (13-14).

at Xian baptism

[Know]

2) The explanation of the baptism, (15).

entering office of prophet priest king

Ex 29:4-7

3) The approval of the baptism, (16-17).

1. identified by John's name, as the forerunner
cross - "turner" whom he'd rep. & with

unit

b. His Testing--the spiritual conflict preceding His ministry (Matt. 4:1-11). - Same way as 1st Adam was - rep'd

1) The circumstances of the conflict, (1-2).

1st Adam
sinless, able not to sin
potent to sin

and Adam
unable to sin

marked in state of
1st Adam
1st Adam
3 fold appeal
2nd Adam
3rd Adam
1st Adam
2nd Adam
3rd Adam

Test ordered by God → " "
place of testing - perfect environment → wilderness
had everything he needed → had nothing

animals & green trees → had nothing
perfect physical condition → had nothing

2) The explanation of the conflict, (3-10).

3) Upper Room Discourse

Holy Spirit -

use of pronouns - "when He comes He will..."

teacher -

of Jesus -

revealed no new aspect of H.S. min.

He's ~~is~~ ^{is} with you (beside) you. Extra Spur (shall be
in you)

3) The results of the conflict, (11).

c. His Teaching--the substance of His ministry (Matt. 5:1-7:29; 13:1-58; 23:37-25:46).

1) The sermon on the Mount--unfolding the creed, character and conduct of His followers (5:1-7:29).

— Ethic of the Kingdom [what God expects —]

5:48 be you — perfect as your Father is perfect.

2) The mysteries of the Kingdom--explaining the form of the kingdom during the present age (13:1-58).

Opposite to Kingdom during "his absence" what the state is "reap for the Kingdom of Heaven is at hand."

— Kingdom is the sphere of Christian profession or Christianity — this present age mixture of "heat" of trials & "cold" — Related mainly to persons

3) The Upper Room Discourse —

min. of H.S. (chs 14-16)

— see opposite pg.

The Olivet Discourse--revealing the future with respect to His return (23:37-25:46).

— when shall these things be

— what " " be the sign of these things

Key sign — Abomination of Desolation

professors of faith & possessing
of faith
defined by —
foundation, scepticism
& worldliness
but w/ it could feel
the true Kingdom & the
true Kingdom —
still while as the Son
at the end of the
age

d. His Miracles--the credentials of His ministry (Matt. 8:1-9:38).

- 1) In the natural realm--showing He is the Lord of nature (8:23-27).
- 2) In the physical realm--showing He is the Creator of the body (8:1-17, 9:1-35).
- 3) In the metaphysical realm--showing He is the Ruler of the spiritual world (8:28-34).

3. The Death of Christ.

To every other person in history death denotes defeat and failure, but for Christ it meant victory and success. He is the only man who could say truthfully at the moment of death, "It is finished" (John 19:30), for indeed He had finished the work which was given to Him by the Father (John 17:1-5). His death thus climaxed a successful career as the Servant of Jehovah. It was the final link in the chain of His redemptive life.

- a. His Arrest--betrayed by a kiss (Matt. 26:1-56).

1) The Last Supper (17-34).

Kno

The kiss of Satan

Rho

2) The Agony in Gethsemane (36-46).

"...Thy will be done"

3) The Betrayal by Judas (47-56).

Know

b. His Trial--a mockery of justice (Matt. 26:57-27:26).

- Peter's denial (Mt. 26:58-69-75) | 1) Before Annas, Caiaphas, and the Sanhedrin (John 18:12-24; Matt. 26:57-27:1).
- suicide of Judas (Mt. 27:3-10; Act. 1:18-19) | 1. preliminary hearing before Annas (Caiaphas' Father-in-Law - Mt. 18:12-14, 19:23)
2. informal trial before Caiaphas & Sanhedrin - before dawn (Mt. 26:57-62)
3. Formal trial by the Sanhedrin (Mt. 27:1, Matt. 15:1; Luke 22:66-71)

15-26

2) Before Pilate (Matt. 27:2,11-14; Luke 23:1-5).

1) arrest by Pilate 1st time (Mt. 27:2, 11-14)
2) Pilate sent Jesus to Herod (Lk. 23:6-12)
Herod sent Jesus back to Pilate (release Barabbas)

3) Before Herod (Luke 23:6-12).

Ⓐ

Illegality of Jesus' trial

Smith:

- ② no evidence of presented
 - quorum of 23 judges
- ③ judges took part in the arrest & were hostile to accused (wt 26: 62-63)
- ③ Criminal trials 41 session started & carried on during the day
- ④ The verdict of guilty could not be given on same day as conclusion of trial
- ⑤ No accused could be convicted on his own evidence.

Ⓑ

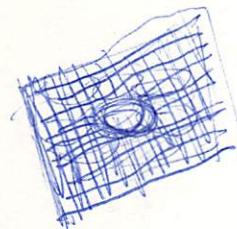
ROMAN

- ① PILATE DECLARED X INNOCENT (wt 27: 24)
 - every following contrary to letter & law.

spirit of law

KNOW

-107-



SEIFFING
SERVANT.

M. 27: 14
53:10

4) Before Pilate (Matt. 27:15-26).

- X crowned w/ thorns beaten by Rom. soldier (Matt. 27:27-30)
- X led to cross - Simon takes up cross (Matt. 27:1-32)
- X warns women & judgment that was to fall on Jerusalem (Matt. 23:27-31)

c. His Crucifixion--the God-man dies as a lowly criminal (Matt. 27:27-56).

1) The humiliation of Christ caused by the soldiers (27-32).

- ① stripped garment & placed His scatlet robe -
- ② crowned w/ crown of thorns
- ③ held in right hand - bowed in mockery
- ④ spit in His face

2) The suffering of Christ on the Cross (33-50).

- 7 crucifixion on the cross
- ① Father forgive them for they know not what they do (Lk. 23:34)
- ② Today you shall be w/ me in paradise (Lk. 23:43)
- ③ to another - woman beholding them said (Lk. 23:27)
- John - behold the son of man
- ④ my God my God my last breath forsake

3) The events following His death (51-56).

- ① roll in temple torn in this fight to open
- ② earthquake - splitting rocks
- ③ graves were open - resurrection of Jesus
- ④ testimony of the centurion

IV.

d. His Burial--in the tomb of a rich man (Matt. 27:57-61).

1) The Pallbearers (Matt. 27:57-59, John 19:38-40).

- 2 - Nicodemus
- Joseph of Aranethus

On the day of His return to heaven, Jesus said to His disciples, "But you shall receive power, after the Holy Spirit is come upon you; . . ." (Acts 1:8). The ministry of the Holy Spirit is the dynamo of the Christian life. He commences that life through regeneration, and continues that life through sanctification, and will consummate that life through glorification. Therefore, a correct understanding and application of the Person and ministry of the Holy Spirit is an indispensable pre-requisite for a healthy and normal experience as a Christian. For it is only through the empowerment of the Holy Spirit that the believer can experience the abundant life promised by Jesus (John 10:10). Thus, the vital importance of this study.

I. THE PERSONALITY OF THE HOLY SPIRIT.

That the HOLY Spirit is a Person is taught clearly in the Word of God. Note the following facts:

A. He has all the traits of personality.

1. He has life.

John 7:37-39

Romans 8:2

Know attributes

transferable / non-transferable

II Corinthians 3:3

2. He has intelligence.

John 14:26

Romans 8:26-27

I Corinthians 2:11

3. He has purpose.

Isaiah 11:2

John 16:12-15

I Corinthians 12:11

4. He is active.

John 16:8

I Corinthians 2:13

Romans 8:26

5. He is free.

I Corinthians 12:11

II Corinthians 3:17

John 14:17; 15:26, cf. John 8:32,36

6. He is self-conscious.

I Corinthians 2:11

Ephesians 4:30

John 16:13

7. He has emotions.

Romans 15:30

Ephesians 4:30

Acts 5:3

NOTE: If the Holy Spirit were a mere power or non-personal entity, He could never be described as possessing these traits. Truly, He is a Person.

B. He is referred to as a Person by Christ.

John 14:16-17

He, Him, personal pronoun

John 14:26

omit

John 15:26

John 16:7-8, 12-15

C. He is linked with the Father and the Son.

Matthew 28:19

Baptismal formula

John 14:17-18, 20,23

Another comforter

II Corinthians 13:14

common to the N. S.

NOTE: The Holy Spirit is the very essence of personality. Human personality resides in man's spirit (Romans 8:5-10,16).

II. THE DEITY OF THE HOLY SPIRIT.

A. He is called "God."

Acts 5:3-4

Lig of Annanis & Saphirish.

B. He possesses divine attributes.

Psalm 139:7-10

Omnipresence

Luke 1:35

Omnipotent
(Rom. 15:13, 19)

I Corinthians 2:10-11

Omniscient

Hebrews 9:14

Eternality

C. He performs divine acts.

Psalm 33:6 (Creation)

Heb. 12:10 Truth
He. 14:17 - truth
1 Cor 12:11 - infinity
(Holy)

John 3:3,5 (Regeneration)

I Peter 1:2 (Sanctification)

Romans 8:11 (Resurrection)

II Timothy 3:16 (Inspiration)

D. He controlled the life of Jesus.

Matthew 3:16-4:1

Baptism

Luke 4:14,18

Returned w/ power of Spirit to
Galilee

John 3:34

Jesus given w/o measure

NOTE: Since Jesus was God in the flesh, it follows logically that the Holy Spirit was also God, for only Deity could fill, control, and empower the life of the God-man. A lesser Person could never have accomplished this supernatural feat.

III. THE MINISTRY OF THE HOLY SPIRIT.

Diverse and complex is the work of the Holy Spirit. As the Third Person of the Godhead, He has been actively involved in the divine program from its very inception. Observe the following facets of His varied ministry:

A. His work in Creation.

1. He assisted in the work of creation.

Genesis 1:1-2

out

Psalm 33:6

Job 33:4

Job 26:13

2. He is active in the realm of nature.

Psalm 104:29-30

preservation

Isaiah 32:15

Isaiah 40:7

Ezekiel 1:4,12,20-21

B. His work in the Scriptures.

1. He is the Author of Scripture.

II Timothy 3:16

T/F

II Samuel 23:1-2

John 16:12-13

I Peter 1:10-11

II Peter 1:21

2. He is the Interpreter of Scripture.

II Corinthians 2:9-13

Ephesians 1:17-18

I John 2:27

Revelation 2:7,11,17,29; 3:6,13,22

C. His work relative to Jesus Christ.

1. He conceived Christ in Mary.

Matthew 1:20

Luke 1:34-35

2. He empowered the ministry of Christ

Isaiah 11:1-4

Isaiah 61:1-2

Matthew 3:16-4:1

Matthew 12:28

Luke 4:14

Acts 10:38

3. He was involved in the death of Christ.

(Hebrews 9:14)

4. He raised Christ from the dead.

(Romans 8:11)

(I Corinthians 15:45)

NOTE: // The Holy Spirit controlled the life and ministry of Jesus Christ as God-man upon the earth. His life, as a servant, was under the complete guidance and power of the Holy Spirit.

KN

D. His work in the Old Testament.

(1. He performed the work of conviction.)

Gen. 6:3

Neh. 9:30

Act. 7:51

Heb. 3:7-9

② Prep. men for leadership

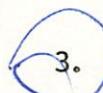
Num 27:15-20 - Joshua

Ex 6:34-40 - Gideon

1 Sam. 10:6 - Samuel

1 Sam 16:13 - David

PA.



3. He endowed with physical and moral strength.

Judges 14:5-6 *Samson & the lion*

KN

Judges 15:14-15 *Samson & the Philistines*

II Chronicles 24:20-22

Son of Zechariah



4. He controlled artistic workmanship.

Exodus 31:1-5

Bезефель - chalice & tabernacle

II Samuel 23:1-2

David - the harp.



5. He empowered for preaching and the writing of Scripture.

Numbers 24:1-2

Balaam

Ezekiel 11:5, 24-25 (cf. 8:5)

II Peter 1:20-21

All the prophets

NOTE: Certain aspects of the ministry of the Holy Spirit in the Old Testament were:

1. Bestowed only upon selected persons.
2. Not always given to those who were morally and spiritually pure (cf. Samuel, Samson, Balaam).
Saul
3. Not always permanent (cf. I Samuel 16:14; Psalm 51:11; John 14:17).

NOTE: The distinction between the work of the Holy Spirit before and after the Cross of Christ is evident in these facts.

E. His work in the age of Grace.

In keeping with the fact of the progressive revelation of the Person and Plan of God, the work of the Holy Spirit during the Old Testament period was limited and largely partial. But during this Dispensation of Grace, which began on the Day of Pentecost (Acts 2) and will end at the Rapture of the Church (I Thess. 4:13-18), the complete ministry of the Holy Spirit is extended to every born-again believer on the basis of the death, burial, resurrection, and ascension of the Lord Jesus Christ.

1. His Ministry in the Church.

a. He began the Church.

Acts 2:1-4

anit

I Cor. 12:13

B. He began the church

Eph 4:4-5

Rom 6:3-5

b. builds the church

Eph 2:22

Eph 4:3

1 Cor 3:16-17

1 Cor 12:13-26

built

C. empowers the church

Acts 1:8

Act n 4:3-31

Acts 13:44-52

Acts 9:30-31

d. He controls the Church.

Acts 6:1-8

Acts 10:19-20

Acts 13:1-4

separate for me Paul & Barnabas

Acts 15:28

Acts 16:6-7

Acts 20:28

2. His ministry in the born-again believer.

Several of the following works of the Holy Spirit will be discussed in some detail under the study of Soteriology since they are locked in the content of salvation.

a. Pre-conversion ministry--enlightenment and conviction.

I Cor. 2:9-14

brief expl. - the script.

KNOW

I Cor. 12:3

John 16:7-11

— He will convict, Poin, of righteousness, of truth, ...

Hebrews 10:29

b. Regeneration--believer becomes a child of God, and receives the whole content of salvation.

John 3:5

Titus 3:5

I Peter 1:23

Col. 2:9-10

c. Indwelling--permanent presence of Father, Son, and Holy Spirit at regeneration.

Romans 5:5

know

Romans 8:9-11

I Cor. 6:19-20

John 14:17,23

d. Baptism--places the believer into the body of Christ, the true Church at regeneration.

I Cor. 12:12-13

By one spirit we are body

Gal. 3:27

Romans 6:3-5

Romans 8:1-4

e. Sealing--speaks of divine ownership and the security of the believer at regeneration.

Ephesians 1:13-14

know

Ephesians 4:30

II Cor. 1:22

II Tim 2:19

f. Gifts--every believer receives a gift or gifts at the time of regeneration.

I Cor. 12:7-11

Romans 12:3-8

Ephesians 4:7-16

I Peter 4:10-11

g. Filling--initial filling at the time of regeneration, but sin
disrupts the continuous filling.

Ephesians 5:18

frnt

scrpt

Acts 6:3; 7:55

Acts 9:17

h. adjunct of Filling
Empowering--accompanies the filling ministry of the Holy Spirit.

Acts 4:8

Acts 4:29-31

Acts 13:9-12

i. Sanctification--begins at regeneration and continues until glorification.

Romans 8:5-17

disrupted by sin

Galatians 5:16-26

II Thess. 2:13

I Peter 1:2

j. Teaching--a continuing ministry from the moment of regeneration.

John 14:24

Eph. 1:17-18

I Cor. 2:9-13

I John 2:20-27

k. Praying--a continuing ministry from the time of regeneration.

Romans 8:26-27

d. b. A. - confes

Ephesians 2:13

Kh +
Scr

Ephesians 6:18

Romans 15:30

l. Resurrection--believers shall receive a resurrected and glorified body by the power of the Holy Spirit.

Romans 8:11

Romans 8:23

I Cor. 15:44-46

Phil. 3:20-21

NOTE: The complete work of the Holy Spirit is received by faith at the time of salvation. His diversified ministry is contained in the content of regeneration which is unfolded progressively through the experience of sanctification. Awareness of this fact is determined by the degree one grows in the grace and knowledge of Jesus Christ.

It is also to be observed that the regeneration, baptism, sealing, indwelling, and gift ministries of the Holy Spirit are immediate, once-for-all experiences that can never be changed. On the other hand, the filling, empowering, sanctifying, teaching, and praying ministries of the Holy Spirit can be disrupted and rendered inoperative by sin. The effective continuation of these works depends upon the believer living by faith and walking in Christ (II Cor. 5:7; Col. 2:6; Rom. 13:14). True confession of sin will always restore these ministries (I John 1:7,9).

F. His work in the Tribulation Period

Rd
*Christ
for
Final*

What is believed about the ministry of the Holy Spirit during this period will be determined by one's view on the rapture of the Church. Among scholars holding to the pre-millennial return of Jesus Christ are two main views as to the time of the rapture, the pre-tribulation rapture and the post-tribulation rapture. The first teaches that the Church, the Body of Christ, will be completed and removed from the earth before the seven year period of tribulation, while the second maintains that the Church will go through the tribulation period.

Thus, two views as to the ministry of the Holy Spirit evolve from the two positions on the rapture. Post-trib rapturists see no change in His work, which began on the Day of Pentecost. He will continue to perform the same ministry to the end of the tribulation period. Pre-trib rapturists, however, teach that the work of the Holy Spirit in the Body of Christ will terminate at the rapture. In addition to His overall ministry in overseeing the total building of the Church from Pentecost to the Rapture, this means that the baptismal ministry will cease at that time, and the gift ministry will be somewhat changed.

From the Book of Revelation, several facts can be ascertained as to the Person and work of the Holy Spirit during this age and the future age. Note the following:

1. He is mentioned first in 1:4 as "The seven spirits who are before his throne."

2. He appears at the end of the messages to the seven churches in Asia in the form of an invitation and warning, "He that hath an ear, let him hear what the Spirit saith unto the churches" (2:7, 11, 17, 29; 3:6,13,22).

Out

3. From 4:1-19:21, which is believed to be referring to the future Day of the Lord beginning with the tribulation period of seven years, the Holy Spirit is not seen working in the Church. One mention is made of the Holy Spirit in reference to those who die in the Lord in 14:13, and the others are in connection with John and the visions that he saw (4:2; 17:3).

4. The next mention of the Holy Spirit is in 21:10 in connection with John who is privileged to see the holy Jerusalem in the framework of the new heaven and the new earth.

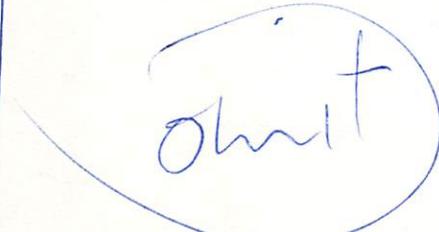
5. The last reference to the Holy Spirit is in 21:17 where the final invitation is extended to all to receive salvation.

NOTE: That the Holy Spirit will be performing the ministry of salvation during the tribulation period is clear from such passages as Revelation 6:9-11, 7:9-17, 12:17, 14:13, 16:6, 15 and 18:4,24.

G. His work in the millennial Dispensation.

Called the "Golden Age" in human history, this final period will witness an outpouring of the Holy Spirit similar to that on the Day of Pentecost. It will be then that Israel will be saved as a nation and God will fulfill all the promises made to her in the covenants of the Old Testament (Gen. 12:1-3; Deut. 29:1-30:10; II Sam. 7:12-17; Jer. 31:31-34). The following Scriptures pertain to this study:

1. Cf. Joel 2:28-32 with Acts 2:15-21



omit

2. Zech. 12:10; 14:4 with Isa. 66:8 and Ro. 11:25-27

3. Jer. 31:31-34 with Hebrews 8:6-13

NOTE: That the Holy Spirit will continue to operate throughout the endless ages of eternity is affirmed by the fact that God will dwell with all believers in the new heaven and new earth (Rev. 21:1-3). Observe the mention of the Spirit in Rev. 21:10 and 22:17.

IV. The Offenses Against the Holy Spirit.

"Wherefore, as the Holy Spirit saith, Today if you will hear his voice, harden not your hearts..." (Heb. 3:7-8).

This solemn admonition speaks clearly to all to heed the voice of the Holy Spirit as He speaks through the Word of God. Sin against Him is of eternal consequence because salvation depends upon His all-comprehensive ministry. Therefore, "he that has an ear let him hear what the Spirit says unto the churches (Rev. 2:7,11,17,29; 3:16,13,22).

A. Sins committed by Unbelievers.

10

1. Resisting the Spirit--(Acts 7:51).

kw

apostolic, indifferent

know spirit

2.

Despising the Spirit--(Heb. 10:29).

treat w/ contempt & disdain

3.

Blaspheming the Spirit--(Luke 12:10).

to deny person & H.S. attribute works to devil

His

NOTE: When a man reaches this point in sinning against the Holy Spirit, there is no hope. That one has entered into no man's land from which there is no return (Heb. 2:3 and 10:31). Eternal damnation awaits that person.

B. Sins committed by Believers.

1. Lying to the Spirit--(Acts 5:3).

Sins

Know

2. Quenching the Spirit--(I Thess. 5:19).

suppress his presence of power
in our lives

3. Grieving the Spirit--(Ephesians 4:30).

Hurt his feelings
rebellion

NOTE: While believers cannot commit the unpardonable sin, it seems they can reach a stage of hardness that will render them dull of hearing and insensitive to the Holy Spirit's ministry (Heb. 5:11-14). This is a perilous state because it may result in the sin unto death, which will result in the loss of all rewards at the Judgment Seat of Christ (II Cor. 5:10; I Cor. 3:9-17). All Christians should view this judgment with utmost seriousness. It should not be treated lightly (II Cor. 5:10-11).

FINAL

but himself he emptied
-90 οὐτα γάντος ἐκένωτον

A. The Incarnation of Christ--"But made Himself of no reputation."

This statement is one of many references to the Incarnation of Christ. It is translated literally, "But Himself He emptied."

KW

1. The Meaning of the Incarnation.

refers to that divine expression which the 2nd person of God was embodied in human nature, flesh;

Person

2. The many expressions which describe the Incarnation.

Matthew 1:1 - the book of the genealogy of J.C. the Son of David, the son of Abraham

Matthew 20:28 - even is the Son of man come

Mark 1:1 - the beginning of the gospel of J.C. the Son of God

John 1:14 - the word was made flesh

John 3:13 - He that came down from heaven

John 3:17 - God sent not His Son into the world to condemn the world

I Corinthians 15:47 - the 2nd man is the Lord from heaven

1 Corinthians 15:8 - He became poor

Galatians 4:4 - God sent forth His Son made of a woman

Romans 1:3 - He was made for the seed of David according to the flesh

Romans 8:3 - God sending His son in the likeness of sinful flesh

Philippians 2:7-8

was made of likelest of men

I Timothy 3:16 - God was manifest in the flesh
Hebrews 2:9 - He was made a little lower than the
angels
Hebrews 2:14 - He also himself took part of the same
Hebrews 2:17 - It behoved him to be made like his
brother.

3. The means of the Incarnation.

a. // His Supernatural Conception.

Matthew 1:20

As supernatural as the entrance of Adam
the into the world

Luke 1:35

b. // His Virgin Birth.

Matthew 1:18,23

miraculous birth.

angel to Joseph "before they came together she
was found w/ child of the
Holy Spirit"

Luke 1:27,34

Angel to Mary

Heb. 10:5: "a body you're prepared for me. soon
Behold a virgin shall be w/ child
shall bring forth

Emmanuel

4. The effects of the Incarnation upon Christ.

a. // It changed His position--from being equal with God to that of
being a servant.

Philippians 2:6-7

Kenosef
Saitos

Matthew 20:26-28

(b) It changed His dwelling place--from heaven to earth.
John 3:31 *place of eternal perfection to place of absolute imperfection.*

John 6:38,51

(c) It changed His inheritance--from riches to poverty.
Luke 2:12; 9:58 *infinite wealth*

II Corinthians 8:9

"Though we were rich for you this became poor that you might be rich in him."

(d) It changed His glory--from revealed to concealed glory.
we esteemed him not

John 17:5

John 1:10

(e) It changed His form--from the "form of God" to the likeness of men.
Philippians 2:6-7 *Incorporated into Himself the total of Human Nature (apart from sin).*

I John 1:1-2,14

2) The Cemetery (Matt. 27:60; John 19:41-42).

*newtards for richer
[first step in prevent exantation]*

3) The Mourners (Matt. 27:61; Mark 15:47).

on on

Concluding Notes on the Death of Christ.



1. The Death of Christ is the central theme of Scripture. It was anticipated and foretold through prophecy, symbol, types, ritualism and the ministry of the priesthood under law in the Old Testament (Luke 24:25-27; 44-63; Heb. 10: 1-10), while the New Testament is the fulfilment of the Old Testament and thus reveals the interpretation of His death as to its redemptive meaning (Rom. 5:1-11; Heb. 9:11-15; I John 2:1-2; 4:10). Truly, the death of Christ is the heart-beat of the Bible. It is the unifying truth of Scripture.
2. The Death of Christ is the most comprehensive event in history embracing the past, present, and future in its scope. It stands as the majestic monument of God's grace and mercy, and will be remembered and cherished throughout all eternity in the new heavens and new earth (Rev. 21 and 22).
3. The Death of Christ has reconciled the world to God (II Cor. 5:19). It has affected the whole universe, for nothing is the same in heaven, upon the earth, and under the earth since the Cross (Col. 1:19-20; Heb. 9:22-23). Indeed! the infinite magnitude of Calvary overwhelms the human mind.

4. The Death of Christ is the greatest moral force in the universe. For the power that emanates from the cross lifts men from the depth and degradation of sin to the height and holiness of God by transforming them into new creatures (Rom. 1:16; II Cor. 5:17). It is the only power that can change a sinner into a saint.
5. The Death of Christ has vindicated the righteousness of God. It refutes every argument against the doctrine of salvation by faith (Rom. 3:21-31), and extols the wisdom of God as it exposes the foolishness of man (I Cor. 1:17-31).
6. The Death of Christ is the ground of divine goodness and benevolence, for all the benefits of salvation flow from the redemptive value of the Cross (Rom. 8:31-39). The sum and substance of regeneration, justification, sanctification, adoption, and reconciliation are the effects of Calvary. To be sure, salvation in its commencement, continuation, and consummation is a direct result of the death of Christ (John 3:14-17).
7. Truly, the Cross of Christ stands in the center of history as the unfailing and irrefutable witness of the greatness and goodness of Almighty God (Revelation 5:11-12). It towers majestically above the universe displaying the glory and grace of Jesus Christ, the God-man (Rev. 7:9-17).

III. THE CHRIST OF GLORY

"Wherefore, God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father" (Phil. 2:9-11).

Having completed the work of redemption, the God-man has been exalted to the highest possible position in the universe by God the Father in response to the request of Christ, "I have glorified thee on the earth; I have finished the

work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17: 4-5). When Christ said, "It is finished" (John 19:30), He was destined to enter into the position of priority, preeminence and power over all creation (Eph. 1:18-23). For to Him all authority has been given in heaven and in earth (Matt. 28:18). Thus, He is truly the Lord of the universe and deserves to receive all the glory and honor and worship (Rev. 4:11).

A. The Resurrection of Christ.

"Christ dies for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3-4). So says the Word of God, and thus we believe.

1. The Importance of the Resurrection.

a. Demonstrated by the place it had in the early church (Book of Acts).

b. It was the main theme of apostolic preaching, (Acts 1:22; 2:24; etc.).

c. Belief in the resurrection is essential to salvation (Rom. 10:9-10; I Cor. 15:1-14).

d. It is the foundation stone of Christianity (I Cor. 15:17-18).

2. The Testimony of Scripture as to the Resurrection of Christ.

a. It was prophesied in the Old Testament.

1) Psalm 2:7 with Acts 13:32-37).

omit

2) Psalm 16:10 with Acts 2:22-32.

3) Psalm 22:20-22 with John 20:17 and Heb. 2:12.

4) Isaiah 53:10-11 with Acts 13:38-39

~~b.~~ It is inferred in the Old Testament.

1) John 19:25

2) Psalm 72:15-17

3) Exodus 3:6 with Matt. 22:29-32

4) Jonah with Matt. 12:40

~~c.~~ It was foretold by Christ.

1) Matt. 12:38-40; 16:21; 17:9, 23; 20:19; 26:32

2) Mark 8:31; 9:9-1-; 31-32; 10:34; 14:23

3) Luke 9:22, 16:31; 18:33-34

4) John 2:18-22; 10:18; 11:25

d) ~~It was attested by the writers of the New Testament.~~

1) Matthew 28

2) Mark 16

3) Luke 24

4) John 20 & 21

5) Acts 1

6) Paul's writings abound in references to the resurrection.

7) Peter, I Peter 1:3

8) Book of Revelation

AB KH

3. The Value of the Resurrection of Christ.

a. It declares His divine Sonship (Rom. 1:4).

6

b. It witnesses to the validity of Christ's death for our sins (Rom. 4:25).

6

c. It validates faith in Christ's death for salvation (I Cor. 15:12-19).

6

d. It certifies the resurrection of the believer in Christ (Rom. 8:9-11; I Cor. 15).

6

e. It confirms the divine origin and credibility of the Scriptures (Luke 24:44-46).

D. The Ascension of Christ.

"... when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:13).

The exaltation of Christ was climaxed by the Ascension of Christ. Returning to the glory of His Father in heaven from whence He had come, Christ assumed His position as "the firstborn among many brethren" (Rom. 8:29), the One who is above all things in heaven, upon the earth, and under the earth (Eph. 1:19-23; Phil. 2:9-11).

1. The Anticipation of the Ascension by Christ.

a. John 7:33-36

b. John 8:21

c. John 14:28-29

d. John 16:5

2. The Testimony of Scripture to the Ascension.

a. Mark 16:19-20

b. Luke 24: 50-51

c. Acts 1:9-11; 2:33

d. Hebrews 1:3; 4:14; 8:1

3. The Confirmation of the Ascension.

a. Stephen--Acts 7:55-56

b. Paul--Acts 9:3-5; 22:6-8; 26:13-15

c. John--Rev. 1:12-18; 4:1; 5:6



4. The Value of the Ascension.

a. It enabled Christ to send the Holy Spirit to the Church
(John 16:7-11; Acts 2:32-33).

b. It enabled Christ to become our Great High Priest
(Heb. 4:14-16; 7:25).

c. It opened the entrance to heaven for every believer
(Heb. 6:19-20; 10:19-22).

barred by sin

d. It is the basis for our present position in the heavenlies
(Eph. 1:3; 2:5-6; Col. 3:1-4).

C. The Return of Christ

"Behold, he comes with clouds, and every eye shall see him, and they also who pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. 1:7).

The Second Coming of Christ is the grand theme of the Book of Revelation. It portrays His return in power and glory and victory (19:11-21). It will be then that Christ will reign as King upon the earth (Zech. 14:9). What follows is a brief outline of Christ's career presented in the Book of Revelation.

1. The Risen and Glorified Lord (1:12-18).

A picture of Christ as He appears in the midst of the seven churches stressing the fact that He is the Head of the Church.

thru it

2. The Church Age Typified by the Seven Churches of Asia Minor
(Rev. 2:1-3:29).

The messages of the seven churches present Christ as the priestly judge. He is judging the churches. In this we see the fulfilment of His promise, "I will build my Church" (Matt. 16:18).

3. The Tribulation Period Preceding the Return of Christ
(Rev. 4:1-19:21).

This section unfolds in considerable detail the last seven years of Daniel's prophecy in 9:24-27. It presents Christ as the judge of the nations. He is dealing in wrath with the earth dwellers.

omit

4. The Millennial Kingdom of Christ (Rev. 20:1-10).

This is the Golden Age of history. Christ will reign as King of kings and Lord of lords upon the earth for one thousand years. It will be during this era that God will fulfill all the promises made to Israel in the Abrahamic, Davidic, and New Covenants.

5. The Great White Throne Judgment (Rev. 20:11-15).

Final judgment

Christ will sit on this throne to judge the unsaved and presumably the fallen angels. It will be the final judgment of all wicked creatures.

cont

6. The New Heaven and New Earth (Rev. 21 and 22).

It will be in this sphere that Christ will reign with His Father as the Lord of Eternity. This will be the permanent dwelling-place of the redeemed.

PNEUMATOLOGY--THE STUDY OF THE HOLY SPIRIT

I. THE PERSONALITY OF THE HOLY SPIRIT.

- A. He has all the traits of personality.
- B. He is referred to as a person by Christ.
- C. He is linked with the Father and the Son.

II. THE DEITY OF THE HOLY SPIRIT.

- A. He is called God.
- B. He possesses divine attributes.
- C. He performs divine acts.
- D. He controlled the life of Jesus.

III. THE MINISTRY OF THE HOLY SPIRIT.

- A. His work in Creation.
- B. His work in the Scriptures.
- C. His work relative to Jesus Christ.
- D. His work in the Old Testament.
- E. His work in the Age of Grace.
- F. His work in the Tribulation Period.
- G. His work in the Millennial Age.

IV. THE OFFENSES AGAINST THE HOLY SPIRIT.

- A. Sins committed by Unbelievers
- B. Sins committed by Believers